THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Selected for the Churchman.

ON TRINITY SUNDAY.

Eternal Father! whence all creatures spring,
Which justly Thy omnipotence do sing,
And that, too, echoed with a providence
Supporting all with sweetness and defence;
Which, like the sun, through all doth move and shine—
That while they act their own wills, they do Thine.
While all things else, then, keep their pristine station,
Let not man fail the end of his creation;
Since essence, life, and motion, flow from Thee,
Let gratitude return back all the three.

Blest Lamb! that mute before the shearers wert,
Give and accept a vocal praying heart;
And let the golden fleece of Thy rich merit,
Purchase us crowns immortal to inherit;
And make us loyal to thy kingly power,
Owning thee Lord as well as Saviour.

And Thou, O sacred, sanctifying Dove!
Descend into our hearts with wings of love,
Hatching Thy graces there, that fledged we
Fly back to the ethereal hills with Thee,
To nestle in that Rock—those cliffs of spice—
Always to chant with birds of paradise;
Singing—all glory be to God alone;
Ever thrice blessed be the Three in One!

Ed. Sparke, D. D., 1652.

SONNET FROM PETRARCH.

I mourn the wreck of years untimely spent,
In the concerns of base mortality,
Without a wish to rise, though Heaven had lent
The wings, and given a soul and strength to fly.
Thou who inhabitest eternity,
Immortal and invisible—present
Aid to my weakness, to my wants supply,
And guide my spirit wandering and o'erspent.
If I have lived in tempests let me die
In peace, and in the harbor—if my stay
Were vain, more noble let my parting be,
And let thy gracious hand be ever nigh
Through the short remnant of my sinking day;
My hope thou know'st is fix'd alone on thee.

TALES FROM REAL LIFE.

From the (Dublin) Christian Examiner.

THE RELIGIOUS PROJECTOR.

Continued from page 253.

Some one now expressed his regret, in the hearing of Levis, that the press was not more under the control of religion, and thought that an active man might do wonders in that way. Levis immediately formed a magnificent plan, but kept it carefully concealed lest he should be forestalled, and lose the whole benefit of it. He determined to establish a religious newspaper, and concluded from his high standing in the religious world that he would not only get a numerous body of clergymen to write for it, but to use their influence in recommending it to their flocks. With *prudent* caution he seized the opportunity which the unexpected sale of a printing press and types afforded of getting a bargain, and advertised for a pious, intelligent printer, on conditions of secrecy, hinting that something more than common would be given and required: on the one hand, a steady situation of great trust and importance, and an ample salary, and on the other, talent, prudence, energy, &c., too numerous to mention. He received about a hundred applications, and returned favorable answers to nearly the half of them; and in the meantime issued his prospectus, and invited the co-operation of all the friends of truth and righteousness. He intended to establish a Central Committee, which would have its diverging Committees round a district of no ordinary circumference, and as each Committee would hold its own end of the net, the draught of fishes was expected to be enormous. Levis could not have any *selfish* motive in this scheme—for with the profits (and these would not be trifling) he intended to lay the foundations of a handsome edifice, of which he had already obtained a plan from an eminent architect, resting perfectly assured, or, if my arithmetical reader will permit the expression, fully *calculating* on the open purse of every liberal soul and right-hearted Christian, to enable him to lay the top-stone, amid the applause of a discerning religious public. This edifice was intended to be appropriated to philanthropy and religion, and to prove that *Charity* could mind her business both at home and abroad. He intended to establish an *Institute*—and his imagination found him sitting in the president's chair, and wielding the respectability and influence of his office. There is no use in attempting to conceal the magnitude of his plans. One part of *his* building was to be appropriated to the support and education of orphan children, and the other as an academy for pious young men of all denominations, whose funds or whose friends were inadequate or unwilling to educate them for ministerial or missionary labors; while, with an almost prophetic eye, he saw his benevolent *banian* flinging its branches around, and striking them deep into the earth, and forming, not a moral jungle, but a protecting bower. To tell the truth, he was indignant at the mercenary conduct of many of the booksellers. Some of them, in their rage for making a book, spun a few ideas so fine, that they melted into thin air; others, who had more to boast, scattered them like stars in space, and hung their pages like balloons in the firmament, or "cock-boats in the open sea;" but Levis saw that the probable extension of his printing premises would enable him to walk alongside of the condensing spirit of *reformation*—to splinter not ideas but intellect, distil religious knowledge into *dew-drops*, and pack it up in nut-shells. An extensive correspondence was soon opened up, and Levis waited the result with anxiety. But he had to pay the postages that sprinkled cold water on his scheme. One person was already so occupied, that really he could not engage in any thing new—-another thought the project plausible, but to speak candidly, did not see clearly how it would work—a third thought it admirable, but begged information on the details—a fourth submitted it at a meeting of a number of his friends, where it was freely discussed, but no conclusion arrived at—a fifth was afraid it would ultimately fall into the hands of a party—and a sixth, in a few brief sentences, termed it a concoction of speculative folly. Levis was amazed at the selfishness even of religious folks—they seemed totally incapable of entering into any body's ideas but their own—and many of them had neither heart or soul to travel out of the common track, or to appreciate what was not their own. Meanwhile he was teazed with unnecessary questions about his printing press and types, by those every-day people who see no utility in a needless bargain—and he was as much surprised as mortified at finding his money becoming scarce, and his affairs embarrassed. He was driven now to think closer than ever he did, and his usually smiling face was clothed with an habitual frown. The secret was soon disclosed, for his name appeared in the Gazette.

"Levis was a fool," some of my readers may say, "and his vaulting ambition overleaped itself." Let us analyze his folly. He admired religion, but never truly loved it; it took possession of his imagination, not of his heart; and thus the whole system of Christianity, instead of rising up before him in its spiritual beauty, appeared as a *royal pageant*, with a monarch upon his throne in heaven, and his agents, visible and invisible, actively engaged in carrying on the affairs of government. His mind was excited, but never humbled; and those truths which, in their native tendency, burn out the "dross and the tin" of the renewed soul, only inflamed his natural pride, and blew up the embers of a fiery restlessness. His enjoyment of a fine sermon was the same in kind with the pleasure inspired by the tones of an actor's voice, and *his* "joy and peace in believing," or sorrow and distress, were akin to the smiles and tears of a theatrical amateur. Heaven entered not into his conception, except as a *place*, a locality, adorned with unutterable external splendor; and he shrunk from hell, because its very name was instinct with horror, and darkened by despair—thus overlooking the solemn truth, that to us heaven and hell will be awfully important, not so much from *place*, as from their being *states* of existence, where the mind will bloom or wither for ever. Sin, and the Redeemer's atonement, were, in his brain and in his mouth, *figures of speech*—-and, though totally and thoughtlessly unaware of it himself, had he been educated a Roman Catholic, he would have found *his Protestant* faith more fully and fairly developed in that false system. Ah! how many, who set out with fair and goodly prospects, but whose religion was not in the heart, have been stranded on a lee shore!—how many have followed the camp, whose bones were left to bleach in the wilderness!—how many have been watered with the dews of heaven, and gave promise of abundant fruit, whose "root has become as rottenness, and their blossom gone up as dust!"

Levis felt keenly his worldly adversity. He could not retire into his closet, and calmly read his Bible, and humble himself before his God, for true communion was a stranger to his soul. He became peevish and irascible, and instead of meeting his mother and sisters with that joyous buoyancy which had hitherto marked him, he shunned and avoided them. Family prayer was first interrupted, and then banished. He had already thrown up all connexion with the dissenting congregation, and with his committees and societies—and ere long his house became a deserted mansion, and, owing to the inexorableness of one or two creditors, emphatically he "went to the wall." A situation was procured for him, but he had lost his *self-importance*, and served it with listlessness. If his feelings could have been distinctly articulated, their language, perhaps, might have startled even himself. Disappointment and discontent insinuated that he was unjustly degraded from a pre-eminence which his taste, habits, and inclination, entitled him to occupy—that his activity and his exertions were *overlooked* by the Great Supreme—and that his fall was owing, not to his own imprudence, but the capricious partiality of the court of heaven! So easy is the transition from an excess of fictitious piety to the daring presumption of sullen infidelity!

But another reaction took place. His eldest sister was respectably married, and friends gathered around him. His brother-in-law received him into partnership; and being a cool-headed man, he controlled the mercurial projectiveness of Levis, and wisely directed his energy to the execution of matters of practical importance.—Levis forgot in a short time his disgrace, except that he could not think of returning to the dissenting congregation, and excused himself by saying that he had become a *liberal*, and that he did not think it wise or expedient to bind his conscience down to any party. It was astonishing, he philosophically observed, how contracted people's notions become by breathing perpetually the atmosphere of a sect—by being pinned down to a party, who measure every thing by their own narrow notions. So one Sabbath day he would be seen at Church, and another at Meeting; while, if the day was fine, he had no objection to take a ride or a walk, in order to recruit his spirits and his health after the toils of a week's business, and occasionally look in at a Romish chapel on the road, just to see what the poor superstitious creatures were about, and at the same time be enabled to assure his anxious mother that he had been within the walls of a *place of worship*. Of all latitudinarians, those who can roam from Dan to Beersheba without distinctly understanding, or carelessly indifferent, whether they are at one place or the other, are the most pernicious to the young inquirer after truth. Stubborn sectarians have done their own share of mischief, by narrowing the pale of Christianity, and checking the outgoings of charity; but the thoughtless slave of an unsettled or an indifferent mind, while pretending to religion, and talking of the extent of his liberty, inflicts a deeper injury, by fusing down the distinctive principles of religious worship, and, in the excess of his good nature, kneeling with "saint, with savage, or with sage," and addressing the Deity as "Jehovah, Jove, or Lord!" How long Levis might have walked at large is uncertain, had he not become intimately acquainted with a wealthy and worthy man of business, who was one of the pillars of a little body of Christians that met in an "upper room," and who, beside various other attractions, had an only and an amiable daughter. Of course, the *principles* of Levis presented no barrier to his occasionally accompanying the family to their little meeting-room; but his attendance quickly became habitual, while his agreeable manners had won upon them all, and his prospective mother-in-law would survey his handsome dashing exterior, as he walked before them arm-in-arm with the daughter, and turning round with a smile to her grave partner, pronounce Levis to be positively a fine young man. My readers guess, as the Yankees say, the sequel. After such a verdict in his favor, no young lady will be surprised to find Levis married, and a member of the "body." But here he was assailed by a new temptation. The members of this little church were permitted by their constitution to address each other, and Levis began to feel something stirring within, a burning and boiling restlessness, driving him, as it were, to "exhort" his brethren. Vainly he strove to suppress the temptation, and pleaded with himself his inexperience in public speaking, and sundry other little etceteras. He communicated his doubts to his wife, and she, good-naturedly anxious that her husband should be a public man, referred him for direction to the first five verses of the thirty-ninth Psalm. Decided by this happy appeal to "the law and the testimony," he made his debut on the next Sabbath day, and acquitted himself very respectably. He in his turn was exhorted not to hide his candle under a bushel, or tie his talents in a napkin. He scarcely needed the exhortation. Sabbath after Sabbath found him "on his legs," and he became a favorite with a great portion of the members. "Each pleasure hath its poison too." Jealousy sprang up in the heart of another speaker, whom Levis was throwing into the shade; and they were unfortunately found at variance whenever any subject admitted of discussion; nay, not unfrequently exhibiting the unseemly spectacle of attacking each other's sentiments in their public addresses, thus perverting a meeting intended to commemorate the dying love of the Redeemer, and to awaken the devotional feelings, into a debating club. An unfortunate case of discipline was brought before the Church, during which the father-in-law of Levis—who, though an honest good man, was taciturn and inflexible, differed in opinion with the pastor, whose temperament was quick and fiery. The church was divided into factions, and though for the time it was smoothed over, yet the bitter feeling appeared on the surface again, when another and a similar occasion unhappily called them forth; and, in spite of all remonstrance, the pastor laid down his office, and withdrew, along with a number of the members, while the rest being left in quiet possession of their "room," elected Levis to fill the vacancy.

There is such a thing as "being lifted up with pride, and falling into the condemnation of the devil." Levis determined at once to bring his party out of obscurity, and by the force of his eloquence actually cast a halo around the little sect. His self-conceit was flattered by the meeting-room being regularly crowded; for he was fervent and energetic, could speak flippantly and fluently, and played the pastor with that patronizing air which little folks can assume so well when elevated into the pomp of office. For some successive weeks great inconvenience was experienced by a few individuals who could not procure seats, and Levis proposed the erection of a neat and handsome meeting-house, in a situation where the public might see it, and be induced to attend. He *supposed* the probable expenses, *calculated* the probable means of defraying them, enlisted his wife and her mother on his side, set them to cajole the old man, and undermine his prudence, in which they not only effectually succeded, but soon spread the building mania through the whole body corporate. True, the old man did not lose all his common sense, and began to make inquiries and calculations, and for a time kept the project back—but at last he gave way to the torrent—signed a bond along with his son-in-law—and an elegant and expensive little chapel smiled at the road-side upon the passengers. A few months saw the novelty wear away, and though there was no *gallery* to cast its chilling emptiness down below, and freeze the spirits of the congregation, yet the little flock appeared very scanty, and the walls and seats seemed occasionally to reverberate, like hollow caverns, the voices of the speakers. Levis determined on a bold measure. He saw clearly that the cause of the desertion of the public was his permitting men to speak who had neither taste or talents to open their lips before an audience, and he announced that as the house belonged to him, and as he was serving the ministerial office without fee or reward, he would in future allow nobody to speak but himself. A sad schism arose. The different partizans of the different speakers rose in arms; his father-in-law told him the building was *not* his, but that he wished it *was*, for it was a foolish undertaking, and he heartily regretted having any thing to do with it; whereupon the pride of the pastor rose collar high; he released the old man from his obligation; the members went off every one to his own; and Levis was left with his chapel, on which soon appeared the ominous inscription, "*To let or sell.*"

All this time Levis had been tolerably attentive to his secular business, and his occasional neglects were excused by his partner on the score of zeal for religion. But he now began to be uneasy, for Levis was drawing rather largely on the funds, and serious consequences might have ensued, but for what some would have termed a lucky circumstance. The case of a poor family, on whom, by the death of a distant relation, had devolved a valuable property, but which was unjustly withheld from them, was taken up by Levis with all his characteristic fire, and prosecuted at his own expense; he gained the plea, sold the property, *paid for his chapel*, allowed the family a weekly sum, for which they were too grateful to inquire any further, and every thing went on swimmingly. But his *third* grand disgrace had left his mind stripped and bare of all religious feeling, and though he maintained external character and family worship, he yet evinced so much soreness on the subject of church connexion, that even his wife was afraid to speak to him on the subject. Business prospered, and his house became a little palace, and round him gathered the gay, and the thoughtless, and the worldly—-and business and festivity chased out of his mind every thing which could lead him to reflection. "If that evil servant shall say in his heart, My Lord delayeth his coming"—would occasionally flash upon his soul—but it was momentary. The heart was undergoing a gradual but an effectually hardening process, and the crust of luxury and pride and selfishness was gathering thicker and firmer about it. "They went out *from* us," saith the apostle, "that it might be made manifest they were not *of* us—we are saved if we hold fast the beginning of our confidence steadfast unto the end." Yet who could doubt that Levis was in a prosperous condition? His name was at the top of every subscription list—he moved and seconded motions at public meetings—and though not directly either a Churchman or a Dissenter, surely he was a good Christian at bottom! Time is the grand test of all things earthly. He had sold his chapel to a builder, who became a bankrupt; his wife died and left him childless, and his father-in-law, having never been thoroughly reconciled, disowned him altogether; his temper soured, and he quarrelled with his brother-in-law, who dissolved their co-partnership; proceedings were commenced against him by the eldest son of the poor family for an account of their property; disgrace, bankruptcy, and ultimately poverty followed; and to crown the measure of his misery and his folly, he married a second wife, whose character and whose connexions were not calculated to support his sinking credit.

If any man requires to be informed of the rail-road velocity with which character, feelings, self-respect, every thing, fly down the inclined plane of life, he has overlooked one of the most obvious and the most awful circumstances attending the decline of reputation.

Levis became a drunkard! The last time I saw him he was staggering along the street, amid the hooting of a number of boys; and with shuddering sensations, I asked myself if it was possible he was respected and esteemed only one or two years ago, while that saying of the Syrian monarch made my heart tremble—"Am I a dog, that I should do such a thing!"

DOCTRINAL.

MORAL USE OF THE DOCTRINE OF THE TRINITY.

We are sometimes assailed with the question, What are the moral uses of the doctrine of the Trinity? How is this mysterious and incomprehensible dogma to be brought to bear upon our daily practice? What effect can it possibly have in making us perfect in the two great commandments, To love God with all our faculties, and our neighbor as ourselves? How can it contribute to the establishment of peace on earth, or the diffusion of good will toward men? How can a doctrine, the metaphysics of which at one time almost turned the schools of theology into amphitheatres of intellectual gladiators, and Christendom itself into a field of battle—how can such a doctrine be supposed to minister to the glory of God, or the virtue and holiness of his creatures?—What are its moral uses? What are the moral uses of any revelation of the designs, and purposes, and dealings, of the Godhead? What are the moral uses of any communication whatever from heaven? What uses can it possibly have that are not moral? Either the doctrine is true, or it is not. If it is not true, of course its moral uses can be none. It must be, like all other mistakes and deceptions, not only useless, but pernicious. But if it be true, how can we imagine for a moment, that it is destitute of power to build us up in all those virtues and graces which alone can frame the Church into a holy temple unto the Lord? How can we dare to think that the Supreme Intelligence would have flung down this stupendous mystery among the children of men, merely that they might gaze and wonder at it; or that they might exercise upon it their loquacity, and their logic, and their wit; or that the schools might be relieved from the weariness of wringing out the dregs of their ancient and vapid questions, and might be refreshed and animated with one new ingredient of doubtful disputation? No! God pours out the treasures of divine truth rather to confound the *wisdom of the wise*, than to make it honorable and triumphant. If the doctrine of the Trinity had no other use but to serve as a sort of gymnastic discipline to the *disputers of this world*, we may be quite assured that it never would have been heard of in the abodes of men: and this is a matter respecting which, of all others, it is most important that the minds of the young should be set right. *All* the moral uses of the doctrine we may not, in this life, be able to discover or to understand. But to suppose that it has no such uses—that it has no practical application to the spiritual improvement of man—is to regard the Almighty as the purveyor to proud hearts and busy brains, as the patron and the flatterer of those very intellectual faculties, which, in their unsanctified state, are in almost perpetual insurrection against his authority; yea, which sometimes are raving mad, in the fierceness of their rebellion. That the doctrine "*is* practically useful," (as the author now before us remarks,)—

> "is proved to us, in fact, by observing how firmly almost all good people cling to it. *Not* to account of Christ as God, *not* to account of God's grace and providence as always acting on our minds and on our hearts; would, in point of fact, break down and disappoint more of the aspirations of whatever true piety is extant in the world, than even many errors, which might seem, in theory, more deleterious to the moral and religious character of the mind. The use of the doctrine, therefore, is clear, whether we can account for its usefulness or not."

And who can look upon the doctrine without discerning its moral usefulness? Nothing, it is true, can be more glorious and more delightful than the notion of a paternal Deity, the Creator, the Preserver, the Benefactor of the world. But, the "original brightness" of this notion, as we learn from the whole history of man, is sure, in the course of time, to be overpowered by a "dim eclipse;" and the "disastrous twilight" which succeeds, is always peopled by shadowy and fantastic forms; by things *that are no gods*, but apparitions rather, which seem to realize themselves to the carnal eye, unable, by nature, to *look upon Him who is invisible*. And thus it was, that the world was overrun by a rabble of divinities, at once the delegates of God's omnipotence, and the patrons of every human lust and fancy, which rises in rebellion against the holiness of God. The annals of mankind prove, beyond all question, that pure deism soon becomes a sort of frigid zone, in which the heart grows cold, and the life-blood of the spirit ceases to flow; and which, consequently, tempts the worshipper to ply himself with hot and feverish drugs, such as abound in the store-house of superstition and idolatry. The only true God he can neither see nor feel. He, therefore, finds himself in an arctic region, where

Pale suns unfelt at distance, roll away,
And on the impassive ice the lightnings play.

What then will he do to cheer and illuminate his polar night, but surround himself with artificial fires, and live in the midst of "a darkness visible," almost estranged from the blessed influences of the "sovran" "vital lamp," which giveth light unto the world? Such is the tendency of man's nature. He is altogether prone to idolatry. He incessantly seeks for something about which his senses and his passions may be conversant. To him the supreme paternal goodness itself is apt to become as nothing, if it wholly withdraws itself from his mortal sight. What, then, can the heart of man conceive more fitted to win the vagrant affections, and to fix the fleeting allegiance of his creatures, than the descent of the divine perfection in the likeness of man—than God manifest in the flesh, and in this gracious semblance, conversant with every form of mortal vicissitude and suffering, seeking out that which was lost, binding up that which was broken, and tenderly avoiding to crush the bruised reed, or to tread out the smoking flax? Man, we have said, is always craving for something which he can see, and hear, and handle. What, then, can be imagined more potent, at once to satisfy and to correct this propensity, than the appearance among us of that which was from the beginning, but which, nevertheless, was seen by human eyes, and heard by human ears, and handled by mortal hands; and which came upon earth that we might have fellowship with the unseen God, and that the eternal life, which is with the invisible Father, might be manifested unto the sons of men?* Again, what philosophy was ever known to offer such encouragement, and such support to human virtue, as the doctrine of the Trinity? If the Deity had remained to this hour, shrouded in his tabernacle of unapproachable light, we might perhaps be tempted to exclaim, in despair, Lord, *what is man that thou shouldst regard him, or the son of man that thou shouldst visit him?* We might be impelled to say as a modern infidel has said, Why should worms and insects imagine that they are of any account in the eye of Omnipotence? But the Son of God hath actually come to visit us, and to show that God *indeed will dwell with men*. His appearance is a pledge that man will never be forsaken, unless he betrays himself. The promise of the Sanctifier and Comforter was pronounced, indeed, by the voice of the Divinity; but, nevertheless, it was pronounced with human lips. It was uttered by One who endured human sorrows, and shed human tears; by one who could never mock the miseries which he himself had felt, or the temptations which he himself had known. He that drained, to its bitterest dregs, the cup which the Father had given him to drink—he that knew, in his agony, what it was to stand in need of a comforter—would never have deluded his brethren in the flesh, with the empty promise of a Comforter, who never was to come, or, having come, was instantly to abandon us. On his word, therefore, we may be firmly assured, that the Eternal Spirit is present, at this day, with the company of faithful men; ready to help their infirmities, and to animate their prayers, and to carry on the work of intercession with groanings which can find no utterance in words. And are we, then, to be contemptuously asked, What are the moral and spiritual uses of this doctrine?

British Critic.

MISCELLANY.

In compliance with the request of the Executive Committee of the New-York State Temperance Society, we place upon our first page the following

CIRCULAR.

To the Citizens of the City of New-York.

Deeply impressed with the importance of the temperance reformation, and the necessity of having its influence felt and appreciated by every individual, the New-York State Temperance Society have determined to distribute 40,000 extra copies of the Temperance Recorder, in the city of New-York and its vicinity. To this effort the State Society is not moved by officious zeal, or any motive except a desire to discharge an important public duty, and one imposed upon them by the constitution under which they act. By that constitution, it is made the duty of the Executive Committee, to devise means for advancing the general objects of the society; and in furtherance of these objects, they beg leave respectfully and earnestly to recommend the circulation and perusal of the Recorder; and that those who approve of its character, will in this way afford their aid in extending the knowledge of the transactions of the society. It is by the friendly co-operation alone, of influential individuals in your city, that the committee can hope to communicate their views to all classes of citizens; and they are aware of the peculiar difficulty there is in producing uniformity of opinion among the inhabitants of a large city, in reference to so important a reform. It is with the hope of disseminating, through the medium of their periodical sheet, valuable information, that they make the present attempt. This seems to be a propitious moment for some vigorous effort in the city of New-York. Public opinion is now awakened, and friendly to the cause. The city has given practical testimony in favor of the coming change, by a great diminution in the consumption and sale of all the alcoholic drinks.

The State at large, has uttered an opinion in no equivocal language, as to the possibility and necessity of reform. While the pestilential cholera has not yet visited our shores, how can we more effectually prepare for the dreaded evil, than by inducing habits of temperance and cleanliness? All writers and all theorists, however they may differ about contagion and non-contagion, agree in declaring that intemperance predisposes to cholera, and that the disease is aggravated by filth. The friends of the temperance reformation, make their appeal especially to individuals of standing and respectability; and they beg to suggest the propriety of forming temperance associations in small districts within the city, on a plan somewhat similar to that of the societies in school districts, already formed in many parts of the State. The intention in such cases, should be to bring every individual with his own consent, into a convention wherein he would be personally known to his associates, and where the influence of every man would have a due weight with his companions. Such societies, with active and efficient officers, it is believed would have a great and salutary effect in aiding the cause of temperance.

Individuals engaging in this cause in other parts of the State, have in many instances manifested unexpected capacity, and been enabled to exert a surprising influence, simply because the conviction of the importance of the work in which they have been engaged, has increased as they have become more and more acquainted with its claims. In the city of New-York, voluntary efforts of this kind, could not fail to elicit every degree of talent, and to give to the earliest efforts of young men, a direction that will almost insure to them, ever after, the standing of good and sober citizens. The promoters of this reformation are, in many instances, the first to experience its blessings.

The State Society intend to continue the distribution of the Recorder, monthly, to every family in the city, provided the friends of temperance approve the measure, and will afford the necessary pecuniary means.

R. H. Walworth, *Pres. N. Y. S. T. Society.*
E. C. Delavan, Richard V. De Witt,
John F. Bacon, A. Campbell,
John T. Norton, Joshua A. Burke,
H. Trowbridge, *Executive Committee.*

The following gentlemen have kindly consented to receive any donations or subscriptions for this object that the citizens may be disposed to make.

Wm. Bard, *President of Trust Company,*
J. Delafield, *Cashier of Phœnix Bank,*
I. R. Satterlee, *Cashier Greenwich Bank,*
John Fleming, *Cashier Mechanics' Bank.*

We hate some persons because we do not know them; and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only gain our hearts, but conquer our prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendships. Thus, there are *truths* which some men despise, because they have not examined, and which they will not examine, because they despise. There is *one* single instance on record, where this kind of prejudice was overcome by a miracle;—but the age of miracles is past, while that of prejudice remains.

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* 1 John i. 1-3.

For the Churchman.

Messrs. Editors,—I have recently perused in the "*Banner of the Church*," a series of papers from I. to VII., entitled the "Elder Days of the Church in New-England," in which is included an admirable "Dialogue between an Independent and a Churchman," which it would afford me much pleasure to see transferred to the columns of "The Churchman." Although the "Banner" may be, and doubtless is, read by some of the patrons of the Churchman, yet it is fair to presume, that by much the largest proportion of them it is not seen; and—if I may without presumption assume my own feelings of satisfaction, as a safe criterion by which to judge of this, I will venture to promise your readers the most abundant compensation for the time required by their careful perusal of all these numbers, should you think proper to insert them.

To many of your readers, especially to your brethren in the ministry, the interesting facts therein stated would not be matters of information; but to much the largest proportion of the laity of our country, they must be wholly unknown. No sound Churchman can read them, but with the highest feelings of satisfaction, at witnessing the complete triumph of truth over the force and power of early education and prejudice, when brought to bear even upon the highest order of human intellect; and the perfect illustration thus afforded of that great practical commentary upon the excellency of the Church, that the better it is known, the better will it be loved and appreciated. I am sure, Gentlemen, I do but justice to your well-known and uniform attachment to the Church, in the full integrity of its character and principles, to express the belief that it will afford you pleasure to extend through your columns the useful influence of these essays.

M. L.

The expressions of high interest in the pieces from the Banner, by a judicious friend of the Church and of our paper, is a sufficient indication to us of their probable usefulness in our columns. We were not unaware of their intrinsic merit, and were only restrained from placing them at once upon the pages of the Churchman, by reluctance to draw too largely upon our contemporary. The first of these essays we give to-day.

ELDER DAYS OF THE CHURCH IN NEW-ENGLAND.

Under this head we purpose to insert such notices of the establishment and progress of the Church in these parts as being instructive, and at the same time rare and difficult of access, may both tend to the profit of our readers, and serve as materials to aid the future ecclesiastical historian. It would be a great service done to the truth, if the various letters, records, diaries, and other manuscripts connected with the earlier periods of the Church in this country, could be collected and deposited in some place at once accessible and safe. Falling into indifferent hands, wantonly destroyed, perishing by accident, or wasting away under the slow tooth of time, they will soon be gone beyond the reach of rescue or regret. To all our brethren, who have such documents within their reach, we earnestly recommend their perpetuation and extension by the press. And in cases where such a use of them may not be convenient or desirable, we take the liberty to suggest their collection and deposite in some safe and central place. And to any of our friends of the clergy or laity who may have recourse to no better agency, we offer our assistance in procuring for any such manuscript memorials of the zeal, the devotion, the persecutions, the privations, the prospered prayers and labors of our venerated fathers, a place of permanent and secure deposit.

Our immediate purpose is to give, as we lately promised, some interesting extracts from the letters, manuscript and printed, from the Rev. Dr. Cutler, Mr. John Checkley, and others, relative to the early history of the Church in Boston and its vicinity. Our first extract is from a letter of the Rev. Timothy Cutler,* D. D., to the Rev. Dr. Zachary Grey, dated April 2, 1725. Dr. Cutler, (who received the honorary degree of D. D. by diploma at the University of Oxford, in 1723,) came out from England as missionary to Boston, and in 1724 was elected the first Rector of Christ Church in this city. It has reference to the fine inflicted upon Checkley for publishing (as stated by our valued correspondent S. T. P., in our 26th number,) in connexion with Leslie's "Short and Easy Method with the Deists," "a Discourse concerning Episcopacy." "A fine to the king," as our correspondent well expressed it, "for defending the king's religion."

"Some good friends in town have made his [Mr. Checkley's] fines easy to him; and whatever his sufferings have been, we reap this advantage by it, that we have an instance of a barefaced persecution; for by the verdict of a jury, he is acquitted from any thing seditious relating to the civil government, and is only punished for detecting their schism, when the blackest and most hellish things are here vented against the Church with commendation."

The passage might be taken as a comment to our paragraph last week—"Intolerance of Toleration."

Our second extract, which is also from Dr. Cutler, is doubly valuable. First, as it shows that there is nothing *new* in the acts and opposition now excited in many quarters against the Church, and then as it shows how uniformly and against all arts and opposition *the truth will prevail*. Let us who have entered into the labors of these good men, remember them with gratitude, and emulously follow them as they followed Christ!

"I find that, in spite of malice and the basest arts *our godly enemies* can easily stoop to, that the interest of the Church grows, and penetrates into the very heart of this country. Within eight miles of good Mr. Johnson, of whose welfare I have lately heard, there is a considerable congregation of Churchmen; and it will not be long before they petition for a missionary. Mr. Johnson's reputation grows, and good success attends him."

"Good Mr. Johnson" here spoken of, was the Rev. Mr., afterward Dr. Samuel Johnson, and first President of King's (now Columbia) College, New-York. The field of his labors was Stratford, and the neighboring towns. His descendants still reside there, and are firm supporters of the Church, for which he left all.

Our remaining extracts are from a letter addressed by Mr. John Checkley to Dr. Grey, and bearing date June 24, 1725. It is an apt comment on "the moderation of the Independent," from which he was glad to flee into "the Narragansett country."

"The manuscript, with which you were pleased to oblige us, shall be printed as soon as we can bring the printers to any temper, who have been so much menaced by the teachers, that we have found it very difficult to get any thing printed in defence of the Church. The enclosed pamphlets, which I desire you to accept, I printed by stealth, at the time of my first trial. Had the judges known of it, they would have made it a forfeiture of my bonds, (for, you must know, my countrymen think it treason to write in defence of the Church;) and indeed I had not run such a risk, had there not been a necessity for it. There was at that time a great dispute betwixt two leaders of the subdivisions of the schism, a Baptist, and a Quaker lately a Baptist, with both whom I conferred *when I fled from the moderation of the Independent* into the Narragansett country, the seat of the Quakers and Baptists."

From the following, it seems that it was not in the power of persecution to quench his zeal for the Church. The deep interest with which he speaks of its extension and prosperity throughout New-England, is a good rebuke of that charity which *ends* at home, and it is full of encouragement to us not to be weary in well doing. The Church in Connecticut, of which "good Mr. Johnson" was the single minister, has now a Bishop and about sixty clergymen. At Stratford, and at Fairfield, as well as at New-London, there are flourishing congregations. The "spacious and beautiful Church" at Newport well maintains its character, and in its present Rector enjoys the services of one whom Cutler and Johnson would have honored; while at "Braintry," (now Quincy,) the "Church-people," after having twice enlarged the "small church," to which Checkley alludes, are at present engaged, with a zeal which proves them worthy of their ancestry, in building a new sanctuary for the honor of God, and are "kept in heart," by the faithful services of their devoted minister, no longer obliged to be a "missionary."

"I shall not tire you with a long narrative of my sufferings from the Dissenters; but beg leave to entertain you with the joyful news of the increase of the Church.

"Last month the frame of a church was raised at Fairfield, a flourishing county town in Connecticut, but ten miles from Mr. Johnson.

"The people of Newport, in Rhode Island, are building a spacious and beautiful church, of timber, designing to give the frame of the old one to the people of Westerly, a town in the Narragansett, who are desirous of a church, but fifteen miles from the Rev. Mr. McSparran, who preached last week at New-London, in Connecticut, forty miles distant from his own parish, a place of great trade, the seat of the late governor, and where the king's collector always resides; at which time there was £150 subscribed toward the building of a church there.

"This week I accompany Dr. Cutler to Braintry, ten miles from Boston, who goes thither at the desire of some of the inhabitants, to administer the Sacrament.

"The Church-people in this last-mentioned town are very poor, but they are raising what they can, in order to build a small church; and I design my brother-in-law, who is an ingenious young gentleman, taking the degree of Master this next July, and a sincere convert to the Church, shall act what a layman may act among them, that is, read the service of the Church, (excepting the absolution,) and some good sermons, to keep the people in heart, who are much discouraged and distressed for want of a minister upon the spot; Dr. Cutler engaging to preach there once a month, until they shall be provided with a missionary."

Checkley was a true Churchman, and well understood the ancient maxim, "Ecclesia est in episcopo"—as the sentence in *italics* shows. It is our privilege to enjoy what he longed for. The progress of the Church in America, since the establishment of the Episcopate, amply confirms the justice of his views. In New-England, exclusive of Connecticut, a Bishop and about *sixty* Clergymen now occupy the ground which then, under the charge, as all the colonies were, of the Bishop of London, contained not more than six. Have we not reason to thank God and take courage?

"I hope my Lord of London will defend his own rights, and at the same time see the necessity of a Bishop in these parts. I pray God, in mercy on the Church, to send us *that one thing necessary, not only to the well being, but to the very being of a Church—I mean a Bishop*; a principle of unity upon the spot, to heal those disorders which neither the vigilance nor wisdom of that great prelate, our right reverend Diocesan, at so great a distance, can foresee, or, I fear, prevent."

"Reverend Sir, I beg pardon for this long letter, and shall now conclude with assuring you, that by God's assistance, no threats nor sufferings shall deter me from prosecuting that glorious cause, to which for many years I have been devoted; always bearing in my mind the paternal advice and blessing of that consummate Prelate, the good Archbishop of York, which I received from him the last time I had the honor to pay my duty to him in private, and represent the state of the Church in New-England; viz., 'Arm yourself with the humility and courage of a Christian; and when God shall suffer the enemies of his Church to afflict you, receive it with patience and cheerfulness, praying for your persecutors.' Which good advice I have endeavored to follow; and still trust in God that I shall survive the storms that have hitherto afflicted me, and live to see the happy arrival of a Bishop."

EDUCATION.

ARCHBISHOP WHATELY.

Extract from Archbishop Whately's Letter to the Dean and Chapter of St. Patrick's, Dublin, on the subject of providing Scriptural Education for the Irish Romanists.

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I will beg you, in the first place, to assure them, that I am always glad to be apprised of the sentiments of my clergy, on any point connected with the interest of our Establishment and of true religion; and, if at any time they shall deem it advisable that we should consult together, previously to making up their minds on each question that may arise, they will always find me open to conviction—ready to state, simply and frankly, what occurs to my own mind—prepared to adopt any reasonable suggestions of another—and anxious to avail myself of the experience in Irish affairs, which many of them must possess.

I think we ought not only to labor, all of us, in the *same* holy cause; but, as far as may be, to *combine* our efforts, and act in concert like a well disciplined and organized army. I am far from wishing to exercise any kind of domineering papal authority; or, again, from supplicating admission to the counsels of any who would rather stand aloof from me. But I do think, that, in these times especially, we shall best promote, what I trust is our common object, by joint consultation, and (as far as it is attainable,) hearty co-operation. And should a difference of opinion on some points still remain, it shall not be my fault if any hostile dissention is the result.

You may assure the Chapter that I will never give my sanction to "any measures, either for the suppression of any portion of the Word of God, or for conceding to the Roman Catholic Priests any right or authority," not possessed by them at present.

But, on many points connected with the experiment about to be tried by his Majesty's Government, great and mischievous apprehensions seem to prevail.

In particular, (to omit, for the present, matters of detail,) the whole character and original design of the measure appears to be misunderstood. It was not, I apprehend, the intention of Government to frame, (much less, to enforce,) a System of Education that should *complete*, and should be the best adapted to instruct children in *all* that is desirable for them to learn; but to provide, as a *national* measure, some degree of national instruction; leaving, as it were, blank pages to be filled up by *us*, in other ways.

It is the office of a *Church*, as such, to instruct in its own religious principles, persons of all ages; and children, not least. The duty of catechizing, as well as preaching, is fully recognised in our own Church. And we possess *endowments*, held, I apprehend, under the equitable condition of our laboring for these objects.

Whether the endowments are sufficiently ample, and whether the present state of the public finances will admit of an appropriation of any part of the national revenue in aid of them, are questions I do not undertake to decide. But it will surely be admitted, that it is the duty of the Pastors of our Church, not only to devote their personal labor to the religious instruction, both of children and adults, but also, as far as their benefices will allow, to contribute, and to call on their lay brethren to contribute, toward the expenses of books, catechists, &c., for these purposes.

I have always myself acted on these principles. My own living in Suffolk was but poor; but, beside superintending, by myself and my Curates, the National School there established, I procured a school-house to be built for it, chiefly at the cost of clergymen; by whom also, a very large proportion of its annual expenses has been defrayed. Beside which, an adult school was established and carried on—and, lately an infant school instituted at my own sole cost.

I mention these circumstances, not as any matter of boast for myself and the other clergy in that neighborhood; much less as implying that the conduct of the clergy here is different; on the contrary, I think, and I doubt not the most respectable Irish ministers think with me, that in all this we are only fulfilling a plain duty, and employing the Church revenues aright.

A provision then (whether adequate or scanty) for *this* object, being *already* in existence, Government, I conceive, contemplated, beyond this, another, and strictly *national* object. Finding a great part of the Irish poor to be in a state of almost barbarian ignorance, while others of them obtain some small rudiments of education, mixed up with lessons of faction and turbulence, and that squalid poverty, ferocity, and insubordination, are the results, they judged it, I conceive, desirable, and possible, to improve, in some degree, their condition—to advance them in *civilization*, and to make them more *orderly subjects*, by imparting to them such rudiments of education as they could be brought to receive.

To this purpose it was resolved to appropriate a sum of money, not raised from the revenues of the Church, or from the voluntary contributions of individuals, toward some other object, but of the *national* revenue, raised by the taxation, (we should remember) of all denominations of the king's subjects.

In disposing of this grant, with a view to the proposed object—two, and I think *only two* modes would present themselves, viz:—

1st. To divide the money among the different Churches and sects, leaving each to educate, from first to last, the children under their care, as they might think best.

2d. To combine those of different persuasions, in affording, where that might appear desirable, joint instruction in those parts of learning where religious differences do not preclude it; leaving the deficiencies to be filled up by those able and willing to labor in conveying religious knowledge.

The latter plan was preferred in the first instance; partly, I suppose, because the funds might in this way be expected to go further; and, likewise, because one part of the very object proposed, is the softening down of mutual animosity, and the cultivation of friendly feelings among the children of neighbors, by accustoming them to associate in the same school.

I am not sanguine as to the success of the measure, but if the present plan should fail through *our* opposition, it seems highly probable that the *other* plan may be tried; that *separate portions* of the grant may be placed at the disposal of different denominations of Christians proportioned to the *numbers* and to the *poverty* of each class.

Now, if this should be done; and if, accordingly, a sum of (say) £5,000 to 10,000 per ann., were bestowed on Protestants, and from £25,000 to 50,000 on Roman Catholics, the children of each, respectively, would be educated, not only apart, but, I fear, with even aggravated feelings of unfriendly jealousy. I need not dilate on the consequences likely to result.

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The reading of the Bible, (even if it were read all through, instead of merely such passages as the master may think fit to select,) without any explanation to the children, and examination of them in the matter of it, would, *alone*, be a defective Scriptural Education. But that defect may be supplied. And again, even if they received no religious instruction whatever, during school hours on four or five days in the week, yet if the Protestant clergyman, or other well qualified instructers would devote from half an hour to an hour on each of those days, and from two to four hours on each of the other two or three days in each week, to the religious instruction of the children—training them not merely to *read* the Scriptures, but to "mark, learn, and inwardly digest them"—and supplying them with Bibles, and also with useful manuals to read at home, in which they might from time to time be examined—if all this were done, no one can doubt that their pupils would be enabled to turn out better divines than the generality, even of the highest orders, actually are.

But certainly this would cost their instructers *more trouble* than would be required in a differently constituted school.

And, if some selections from Scripture, sanctioned as unobjectionable by Protestants, should be adopted as a school book, this I should regard as an advantage, provided it did not lead us to neglect all *other* religious instruction. Mrs. Trimmer's abridgments, and many other books of that kind (*which have long been in use in schools*,) would be hurtful, if they were allowed to produce *that* effect; if they were made to furnish a plea for neglecting to impart the whole Bible to all that can be brought to receive it. And again, I should regard it as an evil, that any should suppose a child to have received a religious education, merely on the ground of his having read the *words* of the whole Bible itself, without any care having been used to make him take in the sense of it. I know, from long experience in education, how little will generally be understood by children if thus left to themselves, even of words which they can fluently repeat by rote.

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But I should add, that strongly disapproving, as I do, of the Romish system, I do not think it allowable to oppose it by any kind of coercive measures. That *they* have acted, or are ready to act, in that manner toward others, would not justify *us* in following such an example. If parents *choose* to send their children to a Roman Catholic Priest for instruction, I must ever maintain that those Christians "know not what manner of spirit they are of," who would go about to prevent them by any other means than meek and patient persuasion.

I have been led into a greater length of detail than I wished, or had anticipated, from a desire to lay before the Chapter the views and feelings with which I accepted this troublesome and thankless office. I was induced by no personal or party considerations; having, indeed, never been in any way bound to *any* party, political or religious; but holding it my right and duty, to consider each question that arises, separately, on its own merits. And I entreat you to put yourself in my place, and reflect calmly on the difficulties by which I am surrounded. I do not mean the difficulty of escaping labor and obloquy; for those I have no right to shrink from; but steering such a course as to do all the good, and prevent all the evil, that circumstances will permit.

I might have been spared much anxious and harassing toil, and probably not a little vituperation, by declining to act. And I might have endeavored to satisfy my conscience by setting forth a pleasing picture of the best and most complete system of education for the poor;—a picture defective only in being impossible to be realized, in respect to the great majority of those who stand most in need of education. But I could not thus satisfy my conscience, when I contemplated the practical results likely to follow.

Even now, I should probably gain something in point of credit, and certainly a great deal in point of ease, by withdrawing. But I feel, (as I observed to you the other day,) that the rod which I am holding, will become, like Aaron's, a serpent, if I cast it down.

Consider but the consequences. Suppose another appointed in my place; perhaps more, perhaps less, fit; but at all events, exposed through my resignation, to a still more violent storm of obloquy. In the upshot, the opposition of Protestants would probably lead to the exchanging of the present for the other I alluded to;—that of *dividing* the government grant among the different sects and Churches. In the mean time, an outcry would be raised, too plausible not to produce a strong sensation, that we will not aid in imparting, nor permit others to impart, an important political benefit to our countrymen, except under the condition of their doing violence to their conscience, and renouncing obedience to their Church, in the first instance, on the threshold, *before* they shall have received sufficient rudiments of knowledge to enable them to judge which religion has truth on its side. This complaint, whether well or ill founded, would find its way, in addition to all the other topics calculated to foment political and religious animosity, into the *separate* Roman Catholic schools, supported by their share of the government grant. And what chance would then remain of the Irish peasantry ever being enlightened, conciliated, and reclaimed from ferocious barbarism?

If, on the other hand, the proposed experiment should fail, (as it very likely may,) from the opposition of the Roman Catholics themselves, I cannot but hope for better results. At any rate, the evils ensuing would be less; and would, at the worst, not be imputable to ourselves.

I cannot but think it advisable, therefore, that the clergy should at least pause on such a question;—should wait for a time to observe and to re-deliberate; weighing well the consequences of every step they feel disposed to recommend;—and should consider whether objections may not be obviated, and dangers guarded against, and deficiencies supplied, by our exertions, in a case where, as in the present, we have before us only a choice of difficulties. Believe me to remain, your faithful humble servant,

Richard Dublin.

CHURCH DOCUMENTS.

CONVENTION OF CONNECTICUT.

The Convention of Connecticut assembled in Trinity Church, New Haven, on Wednesday morning, the 6th of June. There were present, beside the Bishop of the Diocese, about *thirty-five* clergymen, and a large lay representation. Morning prayers were read by the Rev. Dr. Kemper, Rector of St. Paul's Church, Norwalk, and a charge on the subject of Revivals was delivered by the Rt. Rev. Bishop Brownell. The communion was then administered, and the Rev. Charles W. Bradley, Deacon, was admitted to the holy order of Priests.

In the afternoon the Convention met in St. Paul's Chapel. The Rev. William Jarvis, Rector of Trinity Church, Chatham, was re-elected Secretary. The Bishop then delivered his Annual Address. The parochial reports were read in part, and were completed the next morning.

In the evening a sermon was preached in behalf of the Society, for promoting Christian knowledge in this Diocese, by the Rev. Enoch Huntington, Rector of St. John's Church, New Milford, and a collection was taken up. Prayers were read by the Rev. Joseph Scott, Rector of St. John's Church, Woodbury.

On Thursday morning prayers were read by the Rev. Mr. Jarvis. The committee appointed on the subject of the Episcopal Academy at Cheshire, presented their report. The Rev. Dr. Judd, Rector of St. James' Church, New London, was by the Convention elected Principal of the Academy. A resolution was passed, requiring the Secretary to procure the journals of the Convention for all preceding years in which they have been printed, and to have them bound for the use of the Convention, and also hereafter to preserve, beside the usual printed journals, a written journal of the proceedings of every future Convention.

The following gentlemen were elected members of the Standing Committee for the ensuing year:—

Rev. Dr. Croswell, Rev. Mr. Wheaton. Rev. Dr. Judd, Rev. Mr. Jarvis, Rev. Dr. Kemper.

The following gentlemen were appointed Delegates to the General Convention.

Clergy—Rev. Dr. Croswell, Rev. F. Holcomb, Rev. Dr. Judd, Rev. L. B. Hull.

Laymen—Burrage Beach, Esq., W. W. Boardman, Esq., S. H. Huntington, Esq., Edwards Johnson.

The Convention adjourned on Thursday afternoon.—*Episcopal Watchman.*

VERMONT CONVENTION.

We have received intelligence of the proceedings of the Vermont Convention through a letter from a clerical brother, dated Middlebury, June 1st, of which the following is an extract:—

"The Convention was opened in St. Stephen's Church, at this place, at 10 o'clock of the 30th ult. Rev. Abraham Bronson in the Chair, and Rev. Joel Clapp, Secretary. After a little preliminary business, the Convention adjourned to attend divine service, after which Rev. Mr. Horton, of Windsor, preached the Convention sermon from John xvii. 17. In the afternoon a resolution was passed declaring Vermont a distinct and independent diocese. Another resolution was then passed, declaring that the Convention would proceed to the election of Bishop at 8 o'clock the next morning. The time for the election having arrived, and the votes of the clergy having been counted, it appeared that seven were for John H. Hopkins, and six for John S. Stone. Mr. Hopkins was therefore declared to be nominated to the laity, who approved the nomination by a vote of 31 to 9. The greatest unanimity prevailed, and the testimonial of Brother Hopkins received the signatures of the whole Convention, except perhaps of a few laymen, who were compelled to leave town before it could be prepared for signing. A most affectionate and respectful letter has been signed by the Convention, intended to convey to the Rt. Rev. Bishop Griswold the high esteem and ardent affection which they entertain for his person, and their deep regret at the dissolution of the tie, which for more than twenty years has united him to the diocese as its spiritual father. This letter will be published in the Journal of the Convention, from which if you see proper you can copy it into the Recorder. The prospects of the Church in this state are most flattering. May it prove to be here, as it has proved elsewhere, "the pillar and ground of the truth."—*Episcopal Recorder.*

MARYLAND CONVENTION.

Through the kindness of a friend we have been favored with the following particulars respecting the late Convention in Maryland.

The Convention commenced its annual session in St. Paul's Church, Baltimore, on Wednesday, 30th May, and adjourned on Friday, June 1st. The Convention sermon was preached by the Rev. Hector Humphreys, President of St. John's College, Annapolis, the missionary sermon by the Rev. Thomas Jackson, of Fredericktown, and the sermon before the Prayer Book and Homily Society, by the Rev. William F. Chesley, of West River. The most interesting business of the Convention was the institution of a new missionary society for the diocese. The great unanimity which was displayed in the adoption of the constitution of the society, augurs well for its future success, and we trust that it will contribute to resuscitate many decayed parishes, and to "strengthen the things which remain that are ready to die." The Bishop of the Diocese has so far recovered his health, as to be present in the Convention, and to hold an ordination on Sunday, the 3d instant, when the Rev. John Wiley, J. Alexander Adams, and Fitch W. Taylor, Deacons, were admitted to the holy order of Presbyters. The following gentlemen were elected Delegates to the next General Convention:—

Rev. Dr. Wyatt, Rev. Mr. Blanchard, Rev. Dr. Spencer, Rev. Mr. McIlhenney; S. J. Donaldson, A. G. Magruder, R. H. Goldsborough, —— Vesey, Esqrs.

The following Presbyters were elected as members of the Standing Committee.

Rev. Dr. Wyatt, Rev. J. G. Blanchard, Rev. J. Johns, Rev. Dr. Henshaw, Western Shore. Rev. Dr. Spencer, Rev. George McIlhenney, Rev. Jonathan Judd, Eastern Shore.—*Ib.*

NEW-JERSEY CONVENTION.

This Convention, we learn from a correspondent, who has kindly favored us with the particulars, commenced its session in St. Peter's Church, Morristown, on Wednesday, May 30th, comprising an unusually large representation, both of the clergy and laity. On the morning of the day preceding, the Rev. Mr. Peters was instituted Rector of that parish, by the Rev. Mr. Holmes of Orange, and a sermon preached by the Rev. Dr. Beasley. In the evening, the church was open for divine service, and a sermon preached by Rev. Mr. Henderson, of Newark, to a *full* and attentive congregation. On Wednesday morning, upon the opening of the Convention, divine service was performed by the Rev. Mr. Finch, of Shrewsbury, and a sermon preached by Rev. Dr. Beasley, from 1 Cor. xiii. 12. "Now we see through a glass, darkly." In the absence of the address usually delivered by the Bishop, a letter was received by the Convention, from their venerable and respected Diocesan, stating the reason of his absence, the infirmity consequent upon age and disease, and his regret at being thus prevented from meeting with them, as he had invariably done for the last sixteen years. He also entered into a detail of the Episcopal duties which he had performed, and concluded by recommending the Convention to take measures to elect a suitable Presbyter of the Church to the office of Assistant Bishop.

In consideration of the subjects thus presented before them, the Convention proceeded to pass a resolution expressive of their sympathy with their respected Diocesan in his sufferings, and of their regret for his absence. After which it was resolved almost unanimously, that it was expedient, according to the Bishop's recommendation, to take measures to elect an Assistant Bishop. The Convention, however, not feeling themselves prepared to go into an *immediate* election, agreed to postpone the subject to an adjourned meeting, to be held in the same place, on Thursday, the 2d day of August next ensuing. On the evening of Wednesday, according to appointment, the Rev. Mr. Ward, of Spotswood, preached a sermon for the Episcopal Sunday School Union, and enforced the claims of that institution upon a large and respectable audience. A collection was made at the conclusion of the exercises. The Convention having continued its deliberations until Thursday evening, the church was opened for divine service, and a sermon preached by the Rev. Mr. Henderson, on the nature and universal obligation of repentance.—*Ib.*

MISSIONS.

Second Quarterly Report of the Executive Committee of the New-York Protestant Episcopal City-Mission Society, read June 3d, 1832.

CITY-MISSION.

The friends of the City-Mission have cause to be much encouraged in their charitable work. Three months since, it was stated in the First Quarterly Report, that a Free Church had been provided, a Sunday School and a daily Infant School had been commenced, and our first missionary had gone forth in the performance of his duties. These results were all effected by the divine aid, within less than five months from the period when the Society was organized. And at the present time, we have to communicate results that are yet more cheering.

THE FREE CHURCH,

at the date of the last Quarterly Report, (March 4th,) was, on some accounts, the cause of anxious fear, even in the minds of many of the best friends of our mission. The church was indeed procured and opened; but to liquidate the debt incurred by the purchase of it, was a problem hard to solve. The first payment of $1500 had been made,—yet that was no more than one-tenth of the amount due. And as a second payment of $3500 was to be soon demanded, the possibility of raising this sum for the object, was thought by many to be utterly impracticable. But the very exigency of the case served to kindle the more fervent zeal in our behalf, and it is now proved, that there was no good reason why we should be so fearful.

Very liberal contributions were soon received; the second payment has been made; and because some doubts were entertained, on the propriety of the first payment, and some exceptions taken to the purchase of a *building*, with funds raised for general purposes, our treasury is to be reimbursed to the full amount of that first payment,—more than one-third of the sum required being already deposited in the Treasurer's hands.

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* Mr. Cutler was a graduate of Harvard in 1701, and was settled as a congregational minister at Stratford (Conn.) in 1710. In 1720 he was chosen Rector of Yale College at New Haven. Shortly after, he, with Mr. Johnson and Mr. Brown, having diligently studied the subject of episcopacy, became convinced of the exclusive validity of its ministry, and resigning their several places, resolved to go to England for holy orders; and having accomplished this purpose, returned to New England, (with the exception of Mr. Brown, who, after ordination, died in London,) in the year 1723. The incidents connected with their conformity to the Church compose the most eventful chapter in our ecclesiastical history. We shall make further use of them.

In addition to these facts, we state also with pleasure, that the Corporation of Trinity Church have just extended to us a portion of that patronage, which they have so liberally bestowed on other religious and benevolent societies, and have made us an annual grant of $600. By this grant, together with the large bounty of our friends, our FREE CHURCH is no longer to be regarded an incumbering debt. And assembled now in this sanctuary for strangers and the poor, we may, with glad hearts, bless the LORD for all his benefits, and be encouraged to go on our way rejoicing.

THE SUNDAY SCHOOL, AND SUNDAY INFANT SCHOOL,

continue in a prosperous state. Since the last Quarterly Report of the Executive Committee, a full report of the state of the schools has been published in the Churchman. Many changes of residence which have recently occurred, have lessened the number of children in the Sunday School and Sunday Infant School; but a new register has been opened, and there is a gradual increase of numbers, as the teachers visit their respective districts. At present there are in the

Sunday School, Male Department, 13 Teachers, and 35 Scholars.

Sunday School, Female Department, 17 Teachers, and 39 Scholars.

Sunday Infant School, 5 Teachers, and 80 Scholars.

"Among the number received since the first of May," the Superintendent of the Male Department of the Sunday School reports, "several are from the families of English emigrants, who have taken up their residence in our neighborhood, attend service at the Mission Church, and are extending at once to themselves and children the privilege and blessing of those forms of worship to which they are attached." "The establishment of the Library at the Church," he adds, "has been of much benefit to the children, and has proved an auxiliary in inculcating punctual attendance and good behavior,—its privileges being held out as a reward." And the eagerness with which the children seek the books, is a promise, that with the divine blessing, the objects of this part of our charity will be abundantly secured.

THE DAILY INFANT SCHOOL

contains 165 children, whose names are on its register. The average attendance during the month of May was, in the morning, 90; in the afternoon, 87. The state of this school is such as to encourage in their efforts for our mission, all who would preoccupy with saving knowledge the infant minds of the children of the poor. "I think," says the Superintendent in her last report, "that the blessing of GOD has been with the laborers in this part of CHRIST's vineyard; and," she adds in emphatic language, "I for one, feel much encouraged, and am resolved, by the blessing of my heavenly Father, to devote myself, and all that I have and am, to the cause in which I have engaged."

THE TEACHERS' CHARITY FUND,

which originated in the pressing wants of many of the scholars, who were children of the very poorest of the poor, and literally destitute of food and clothing, has not been forgotten by the kind friends of our schools. There have been received, in donations of money, $114 26, and many garments and articles of clothing. During the last three months, the expenditures have been

For clothing,	$33 00	
For food,	8 88¼	
For shoes,	88 67¼	
For loans,	2 60	
For sundries,	1 12	—$134 48

"To this humble charity" the teachers "call the particular notice of the friends of religion and benevolence, as the means of aiding poor and destitute children, and thus laying the foundation for obtaining access to the hearts of their parents, and opening the way of usefulness for our missionary." "In very few instances," say they, "is any aid given, without a personal interview, and an investigation on the part of some of the teachers; and this opportunity is embraced, to inculcate habits of neatness, industry, and sobriety, based on the principles of the Gospel."

In the last Quarterly Report it was stated, that with a view to increase the resources, and extend the benefits of the Teachers' Charity Fund, a plan was at that time in progress. This plan has since been submitted to the Board of Managers, and has been approved by them. They have accordingly appointed a committee entitled

THE BENEVOLENT COMMITTEE,

whose special duty it is, to become acquainted with all the institutions in our city, that may in any manner contribute to the furtherance of our benevolent views, or to the relief of any of the poor, the sick or the afflicted, who are brought under the eye of our missionary, or of those who take part with him in his pious work. This Benevolent Committee are now diligently occupied, in the performance of the pleasing task which has been assigned to them. And their investigations have already yielded proof, that not a few of the public institutions and benevolent societies around us, will cheerfully yield what must provide a rich source of comfort and consolation for the foreigner and the stranger, the sick and the needy, the blind, the deaf and dumb, the widow, the orphan,—such as require Bibles, Prayer-Books, or tracts,—and, in a word, for "all manner of sickness and all manner of disease among the people."

A LENDING LIBRARY,

the establishment of which was proposed, at the time of the last Quarterly Sermon, has been formed, and is located at the Mission Church. It consists of 258 volumes, all of which are the fruit of donations from our generous friends. The books are duly labelled, registered, and numbered; the library is open every Thursday evening after lecture, and every Sunday from half past 8 o'clock in the morning until 6 o'clock in the evening, except during the hours of public worship; and a librarian dispenses books, according to an admirable code of rules and regulations, adopted by the Library Committee.

It is a pleasing fact, that although this library has been open but two weeks, such is the great eagerness with which the books are sought, that the benefits proposed have been most gladly appropriated, in this short interval, by no less than 109 persons. "The privileges," the librarian reports, "are eagerly embraced by the congregation; and the importance to the recipients of this charity," he adds, "and the inestimable advantages that may flow from this fountain, can be known to none but the Giver of all good." Yet sufficient is discovered, to impress the friends of the Mission with the importance of the Library department of our operations.

Among the other topics that engage the notice of the Executive Committee at the present time, one of the most prominent is to interest

SEAMEN

in the Mission Church. A Special Committee on this subject are all alive to its importance, and have prepared a circular and a card, which they have commenced distributing among shipping merchants, the captains of vessels, and seafaring men. At present, there is no provision made by Episcopalians, for a class of men whose home is on the deep, and the very nature of whose occupation forbids them to tarry long on land, or to purchase or hire pews in churches. This subject offers a most powerful appeal to the generosity of such as GOD has blessed in *commercial* transactions. And we look with great confidence for some encouragement, to our *commercial* community, who owe so much to the labors of "such as go down to the sea in ships, and occupy their business in great waters."

But the chief theme that now engages our thoughts, is to extend the influence, by enlarging the operations, of our Society. We are desirous to appoint, and occupy, new missionary stations, and, as soon as practicable, engage another faithful missionary in our service. With this view we have established

MISSION DISTRICTS.

The area of the city has been divided into ten parts, regarding chiefly the extent of ground, the convenience of access to a central point in each district, and the number and condition of its inhabitants. The average population of each [district] is 20 thousand souls; and the Executive Committee are impressed with the thought, that each offers a wide field of usefulness, that should be occupied without delay. For this purpose, they have divided all the city south of Amity, Great Jones and Third streets, into 6 districts, and assigned 5 of them to five District Committees,—reserving one, for the missionary's more immediate charge. Each of the District Committees, it is expected, will soon establish a Sunday School and a Lending Library, and make ready the way for a new missionary station.

Some active measures have been adopted, in the district which includes that part of the city East of the Bowery, between Grand and North streets. And before the next quarterly report, we hope to see at least a Sunday School, and Lending Library,—in the midst of a region that is peculiarly destitute.

OUR MISSIONARY

has continued all his public duties on the Lord's day, his Thursday evening lectures, and his frequent visits of mercy to the poor and the afflicted. His report furnishes a satisfactory account of the success by which he has been encouraged in his labors. It exhibits, at the same time, a striking picture of the great need of our Mission to the poor, consecrated as it is by the most hallowed sympathies of our nature, and cherished by the devout prayers of so many, who love the cause of JESUS, and exult in the triumphs of his grace.

And may we not fondly hope that the time will come, when instead of a *solitary* voice lifted up in our great moral wilderness, there shall be heard in every district of our city the cry of one preparing the way of the LORD, bringing good tidings, and publishing salvation to multitudes who shall hear of it and rejoice. It is for the friends of Zion, in the fear of GOD, and for the sake of the Redeemer, to unite their efforts, and this scene may soon become a glorious reality. Let every man do, as GOD hath prospered him, —if he has much, give plenteously,—if he has little, give gladly of that little,—to preach the Gospel to the poor, to bind up the broken hearted, to save souls that are now perishing, and to prepare for the rewards which are promised to such as "turn many unto righteousness."

By order of the Executive Committee.

J. F. SCHROEDER, *Secretary.*

NEW-YORK, *June 1st*, 1832.

THE CHURCHMAN.

SATURDAY, JUNE 16, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

ARCHBISHOP WHATELY.—An editorial paragraph, a few weeks since, contained an allusion to the course adopted by this eminent man with relation to the new measures for the education of the Irish poor. We were then only in possession of *ex parte* evidence, given by his opponents; yet on the strength of that, ventured to doubt the charges brought against him. We find in the Barbadian of March 31st, Dr. Whately's exposition of his principles in answer to a communication from the Dean and Chapter of Dublin. It does honor to him as a man and a Christian; and, what is more to *our* purpose, it furnishes remarkable attestation to the correctness and expediency of the views of education hitherto maintained in our pages. The Archbishop considers education at the national expense as necessarily falling under one of two denominations —*indifferent*, and therefore, he justly remarks, imperfect; or, *strictly sectarian*, managed independently by the different religious bodies. The former he considers most expedient in Ireland, for peculiar reasons; the latter he avowedly prefers. His views of the office of a Church, as regards the young, and the obligation thereby superinduced upon all its ministers, to further to the extent of their abilities all measures for religious and strictly denominational education, are precisely our own, stated with all the advantage of that characteristic clearness which distinguishes every thing that falls from Dr. Whately's pen. We freely admit what he contends for, that education furnished by the State must be such as not to interfere with the tenets of any considerable religious body within that State; with him we strongly maintain that beside this, and where it is in any wise possible in lieu of this, every religious denomination is BOUND to train up its youth, and to the extent of its means, the youth of the country, in its peculiar tenets. To deny this, is to admit the worthlessness of those tenets, or to lop the main branch of that charity which is the sum of social obligation. Dr. Whately's views concerning *Scriptural* education, properly so called, are not less judicious and practically useful than those of a more general nature. We recommend the whole, (which we have endeavored so to dissect from the accompaniments of merely local interest, as to present an entire statement,) to the serious attention of our readers. They will be found, under the head "Education," on another page.

MISAPPROPRIATIONS.—We find in the London 'Christian Guardian' for May, a "Letter from Bishop Middleton to a Minister," for which credit is given to the 'Philadelphia Episcopal Recorder.' The fact is, that letter was quoted in a Review of Le Bas' Life of Bishop Middleton, in the London Christian Remembrancer. The Review was transferred *entire* to the Churchman. From it, the letter alone was copied into the Recorder, without mention of the source whence obtained. Now it has recrossed the Atlantic, and we Americans, forsooth, are made authenticators of the writings of the Bishop of Calcutta. A few weeks since, we observed in the Albany Journal and Telegraph, some lines on Isaiah lv. 1, beginning "Wanderer in a weary land," which were ascribed to the London 'World.' Thence, we doubt not, the Albany editor derived them; but their natal place was the little 'Family Visiter,' to which they were furnished by an esteemed correspondent as long ago as Dec. 4th, 1830.—It may be that editors on either side of the Atlantic deem that a good article, like good wine, improves by crossing the ocean.

We find, moreover, in a recent number of the Episcopal Watchman, an article copied from the (Charleston) Gospel Messenger, beginning—"A late number of the Philadelphia Episcopal Recorder contains an interesting article under the title of 'Present Wants,'"—and going on to give large extracts. The assertion of the Gospel Messenger is true; but it is no less true, that the article "Present Wants" was written for the Churchman, at the suggestion of one of its editors, and first appeared in our columns.

EDUCATION AND MISSIONARY SOCIETY.—Our readers are aware that a new organization of the Missionary Society of this diocese has been made, and that the whole business relating to assistance in acquiring education for the ministry, and the support of missionaries of our Church within this State, is now conducted by a new institution, bearing the above title. The departments of its affairs coming under the respective denominations of educational, and missionary, are assigned, agreeably to rules approved by the Society, to distinct boards of management,—the Board of Education, and the Missionary Board.

Having had occasion to glance at the books of the *Treasurer* of this Society a day or two since, we beg the attention of our readers to the following statement of the condition of its funds. The friends of its important objects, and more particularly its *auxiliaries* throughout the State, will perceive in it an argument for active effort, and timely remittance of their contributions.

Missionary Branch.—In the treasury, *disposable*, $1100—due missionaries (in 50 stations) on 1st July next, more than $1500.—To be paid in the *next* quarter year, ending 1st October, about $1400.

Education Branch.—In the treasury, *disposable*, $10.

FAIR AT JERSEY CITY.—The Ladies' Society attached to St. Matthew's Church, Jersey City, will hold a fair at the Thatched House Garden on Wednesday next, the 20th instant, for the purpose of selling a variety of ornamental and useful articles; to commence at the hour of 10 o'clock A. M. Should the weather prove unfavorable, the fair will be postponed to the next pleasant day. The proceeds of the sale will be appropriated to the support of the Sunday School connected with St. Matthew's Church, and in aid of its *building fund.*

LITERARY.

ECCLESIASTICAL HISTORY OF EUSEBIUS.—We learn with much pleasure, from a prospectus just received, that the community is about to be put in possession of this invaluable relic of Christian antiquity, in an accessible and desirable form. It is nearly three hundred years since the History of Eusebius was first translated into English by Meredith Hanmer. His version, of course, is antiquated, and is, beside, of very rare occurrence. An anonymous translation, executed about the commencement of the eighteenth century, is better and more useful than Hanmer's, but, in consequence, still more rarely to be met with. Few English readers have more than heard of a book which yields in interest to no uninspired productions, and more than almost any other furnishes data for the decision of the conflicting claims of the modern denominations of Christianity, by comparison with the standard of primitive faith and practice. The reputation of Eusebius for accuracy and fidelity is immoveably fixed. The fact that his work is the *only extant* record of the history of the Church of CHRIST in its beginning and progress, subsequently to that given in the Scriptures, concenters intense interest in its contents. It will be honorable to our country that English literature should receive from it so valuable an accession as a modern readable translation of Eusebius. Mr. Crusé, who proposes to supply this desideratum, is a ripe scholar, abundantly qualified for his task, and will, we doubt not, fulfil it to the satisfaction and profit of all who may choose to avail themselves of his labors. *All* candid inquirers after truth should be among the number; but Episcopalians, especially, should pride themselves in encouraging an undertaking by which the constitution and practice of the Church in its infancy and purity will be exhibited to the public generally.

Without solicitation, we gladly insert the prospectus of this work in our advertising columns, and give notice that subscriptions will be received at the office of the Churchman.*

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* The prospectus is unavoidably crowded from the present number; it will appear in our next.

The Life of Wiclif. By Charles Webb Le Bas, M. A., Professor in the East India College, Herts; and late Fellow of Trinity College, Cambridge. New-York. Harpers. 1832. 18mo. pp. 394. THEOLOGICAL LIBRARY. No. 1.

THIS is indeed an admirable book. Its subject is one of the most interesting in the whole course of church-history, and inferior to none in the still wider range of general biography, either as a rich storehouse of materials for the history of mind, or as a combination of incidents and situations suited to excite our sympathies and awaken wonder. And it loses no value by its treatment. A ripe scholar has put forth his powers to do it justice, and has succeeded eminently well. The treasures of a well-stored mind are liberally poured forth, and enhanced in value by the judgment and sterling sense displayed in their management. Occasionally, indeed, especially in the opening chapters, Professor Le Bas seems to merge the historian in the orator; but the fault, if a fault, is amply atoned for by the splendor of such passages as the following, descriptive of the irruption of barbarism in the fifth and following centuries, and the rise of papacy.

"At the period we are contemplating, all the mounds and barriers of ancient power were actually giving way, and, at last, the deluge burst from the regions of the east and north. The fountains of the great deep of human population appeared to be broken up; and for a long period the waters prevailed with such exceeding fury, that, at length, the whole fabric of the empire was carried before them, like a heap of sand, and little was left of it but a shapeless pile of fragments. It was well that Christianity, in those days, had long pervaded and possessed nearly the whole mass of civilized society. Had these tremendous convulsions occurred before its strength had been consolidated, they must, as it would appear to all human judgment, have swept it from the face of the earth. As it was, nothing short of general extermination could destroy it. It survived the havoc of those dreadful visitations: but strange and wonderful were the appearances with which it emerged out of the chaos. From the very midst of the ruins, a portentous form was seen to arise, such as the world had never looked upon; an apparition habited in the robes of priesthood, and surrounded by attributes of majesty; holding in one hand the rod of worldly power, and in the other the flaming sword, which turned every way to guard the citadel of spiritual dominion. For ages together did this stupendous phantom continue to spread out before the astonished gaze of mankind, till its feet seemed to rest upon the earth, while its head was towering among the stars."

As it seems to be a settled point, that the literary appetite of the American public is to be sated with foreign productions, it is well that we have caterers who are willing now and then to give us a specimen of the *best*, as well as of the most 'popular' fruits of the English press. Among these, Professor Le Bas' Life of Wiclif undoubtedly takes place; and the whole series of which it is the leader bids fair to be of equal merit. We have already given some account of the 'Theological Library' of the Rev. H. J. Rose and Archdeacon Lyall, and stated our anticipations of its usefulness and merit. The Harpers now announce it for re-publication *entire*, and in the life of Wiclif have given a beautiful specimen of the style of execution. Most heartily do we wish them the abundant prosperity in this new undertaking, which we firmly believe it must and will command. One suggestion, however, we must offer, *en passant*. It is, that, as the Messrs. H. appear resolved to cater both for the world and the Church, they should so far consult propriety as to keep the two branches of business in some measure distinct, and not advertise a catalogue of a *hundred and thirty-five* volumes of novels on the last leaf of a 'Theological Library.' We should expect next, to see 'Pelham' and its compeers blazoned forth as 'Popular Works,' on an extra leaf, between the Old and New Testaments, in some new edition of the Bible.

A fine engraving of Wiclif, which does great credit to the artist (Mr. Gimber) by whom it is executed, is prefixed to this volume.

VALPY'S SERIES OF THE DIVINES OF THE CHURCH OF ENGLAND, of which some fourteen volumes have reached us, has been discontinued.

ADVERTISEMENTS AND ACKNOWLEDGMENTS, for insertion in the Churchman, must be sent to the office *before* 10 o'clock *on Thursday* of each week; or they will be necessarily omitted, in consequence of a change in the hour of putting the paper to press.

☞ AN adjourned meeting of the Board of Managers of the "Education and Missionary Society of the Protestant Episcopal Church, in the State of New-York," will be held at the Buildings of the "Protestant Episcopal Press," on Wednesday, the 20th instant, at 8 o'clock, P. M.

A. O. DAYTON.

June 14, 1832.

☞ The ALUMNI of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, are requested to meet on the day of the approaching commencement of that institution, (Friday, June 29th,) to take the necessary steps for organizing an association, with objects similar to those of other associations of Alumni of the different Literary and Theological Institutions of our country. It is contemplated at this meeting to appoint a committee to digest a plan, and to report at a meeting to be held at the time of the sitting of the General Convention, in October next.

SAMUEL R. JOHNSON, BENJAMIN HOLMES,
WILLIAM L. KEESE, W. R. WHITTINGHAM,
JOHN A. HICKS, J. M. GUION,
W. S. HINTON, ROBERT W. HARRIS,
J. W. CURTIS, BENJAMIN I. HAIGHT.

⁂ Editors of Episcopal Periodicals are respectfully requested to give the above notice one or two insertions.

INTELLIGENCE.

DOMESTIC.

CONFIRMATIONS.—*Massachusetts.*—In St. Michael's Church, Marblehead, on the 31st ult., 6 persons were confirmed.—*Banner of the Church.*

Connecticut.—At Christ Church, Middle Haddam, on Saturday morning the 26th of May, the Rt. Rev. Bishop Brownell administered the holy rite of confirmation to *seven* persons. On Sunday, the 27th, at St. Peter's Church, Hebron, to *nineteen*. On Monday, the 28th, at Christ Church, Salem, to *three*. On Tuesday, the 29th, at Christ Church, Norwich, to *sixteen*.—*Ep. Watchman.*

CLERICAL CHANGES.—*Pennsylvania.*—The Rev. W. Chadderton has been appointed assistant minister of St. Peter's Church, Philadelphia.—*Banner of the Church.*

Massachusetts.—The Rev. Isaac Boyle has resigned the Rectorship of St. Paul's Church, Dedham.—*Ib.*

Ohio.—The Rev. James M'Elroy has resigned the charge of Trinity Church, Cleaveland, and accepted an invitation to become the minister of St. Peter's Church, Delaware.—*Ib.*

The Rev. John Hall has resigned the Rectorship of St. Paul's Church, Ashtabula, which is now vacant.—*Ib.*

Connecticut.—The Rev. James Keeler, of Meriden, has taken charge of Union Church, Hitchcocksville.

Watchman.

New-Jersey.—The following circular has been furnished us for insertion.

To the Clergymen and Congregations of the Prot. Ep. Church in the Diocese of New-Jersey.

The subscriber, Secretary of the Convention of the Episcopal Church in this Diocese for the present year, was directed by a resolution of the Convention, passed the 31st of May, to give notice that said Convention had decided to have another meeting during the present year. He accordingly hereby gives notice to the several Clergymen and Congregations of the Church, that said Convention did adjourn to meet in Morristown, on Thursday the 2d day of August next, at 11 o'clock, A. M.

JOHN CROES, Jun. *Secretary.*

The following extracts from the proceedings of the Convention, will show the object of the proposed meeting, and the authority under which the Secretary acts in issuing this circular.

Morristown, Wednesday, May 30, 1832.

The Rt. Rev. Dr. Croes, the Bishop of the Diocese, being absent, his annual address, in the form of a letter to the Convention, was read, in which among other matters he stated his fear that he should not, on account of the state of his health, be able hereafter to perform his Episcopal duties, and "recommended to the Convention to take measures to elect some suitable Presbyter of the Church, as an Assistant Bishop, to perform those duties which he should not in all probability be able to discharge."

The Rev. Benjamin Holmes offered the following resolution, which was seconded:

Resolved, That so much of the Bishop's Address as relates to an Assistant Bishop, be referred to a committee of three persons of both orders, to be chosen by the house. This resolution on motion was laid on the table.

Thursday, May 31, 1832.

The Rev. Mr. Holmes, by permission of the house, withdrew his motion which had been laid on the table.

Several other motions and amendments, which led to a full discussion of the subject of going into the election of an Assistant Bishop, having been made and withdrawn—Wm. Halsted, Esq., offered the following resolution, which was seconded.

Resolved, That it is expedient at this time to go into the election of an Assistant Bishop.

On counting the votes, there were found to be in favor of the motion { 2 of the clergy, 8 of the congregations.

Against the motion { 9 of the clergy, 6 of the congregations, and one divided.*

So the motion was lost.

Resolved, That when this Convention adjourns, it will adjourn to meet at Morristown, on Thursday the 2d of August next, at 11 o'clock, A. M.

(The Secretary thinks proper to state that although the object of the adjourned meeting is not expressly stated in the above resolution—it is to consider the subject of electing an Assistant Bishop.)

Resolved, That the Secretary be requested to issue a circular to the Clergymen and Congregations of the Church in this Diocese, giving them notice of this adjourned meeting.

New-Brunswick, June 8, 1832.

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* Sixteen Churches were represented.

SUMMARY.

Oratorio.—New-York Sacred Music Society.—On Thursday evening we attended the performance of this Society, at their hall in Chatham street, (late the Chatham Theatre.) A choice selection from the stores of Handel, Haydn, and Mozart was presented to a crowded audience, and if we may judge of others by ourselves, we should infer that the whole arrangements and performances of the evening afforded infinite satisfaction.

We accord to this Society the full suffrage of our approbation; their design is laudable, inasmuch as it brings the sublime strains of the noble Masters we have mentioned before the attention of the public, and it is only necessary so to do, in order to create a taste for what is really beautiful in the science of music; thus the Members of this Society are accomplishing a great benefit to the city, and will in all probability, by a perseverance in their exertions, not only arise to eminence as instrumental performers and vocalists, but be the means of drawing forth much hidden talent that hitherto has been denied the opportunity of displaying itself.—*Albion.*

On the 1st March last, at the Island of Antigua, by the Venerable Archdeacon Parry, the Rev. George P. Culpeper was instituted to the Rectory of the Parish of St. Peter, in the Island of Montserrat.—*Barbadian.*

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, June 8, 1832.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of the following sums, *viz.*

From the Rev. Dr. Montgomery, to be placed to the credit of the Sunday School of St. Stephen's Church, Philadelphia, pursuant to the terms of the late Circular of the Executive Committee, ...	$30 00
By a donation from the Convention of New-Jersey, by the hands of Dr. Caryl, the Treasurer thereof, being the amount of a collection made during the sitting of the Convention, after a sermon in St. Peter's Church, Morristown, and which has been placed to the credit of the *Stereotype fund*, ...	15 40
Also, from the Rev. R. Salmon, to connect the Sunday School of Trinity Church, Watertown, Jefferson Co., N. Y., with the General P. E. S. S. Union, ...	2 00
From the Rev. W. Jackson, Alexandria, D. C. for the Stereotope Fund, ...	8 00
To connect the Sunday School of St. Paul's Church with the General P. E. S. S. Union,	2 00

FLOYD SMITH, *Treasurer*,
No. 12 Maiden-lane.

MISSION CHURCH.

THE Treasurer of the New-York Protestant Episcopal City Mission Society has received since the date of the last acknowledgment, the following sums:—

Quarterly collection at Mission Church, Sunday evening, June 3,	$70 10
From Nathaniel Prime,	20 00
From Rufus Prime,	10 00
From Mr. and Miss McLeod,	40 00
J. Waddington,	15 00
	$155 10

J. A. PERRY, *Treasurer*,
June 14, 1832. 33 Wall-street.

GENERAL THEOLOGICAL SEMINARY.

Since his last acknowledgment, the Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has received the following sums, collected agreeably to the recommendation of the Standing Committee of the Seminary:—

At Christ Church, in this city, on Sunday the 3d inst, ...	$42 68
At St. Paul's Chapel, in this city, on Sunday the 27th May, ...	103 64
	$146 32

EDWARD R. JONES, *Treasurer.*

PROTESTANT EPISCOPAL PUBLIC SCHOOL LIBRARY.

From J. Bard McVickar—Catechism of Universal History; Games; Catechism; Iliad; Religious Meditations; Hymns for Children; the Harvest Home; Early Piety; Cottage Sketches; Early Lessons; 2 vols. Wonders of the World; Guide to the Management of Bees; Selections from Sturm's Reflections; Catechism of Animated Nature; The Backwoodsman; Daboll's Arithmetic; Life of Dr. Bard; 2 Travels at Rome; Evening Entertainments; Robinson Crusoe; Holiday Reward; White Poney; Daily Bread; Sisters; Pleasures of Religion; Narrative of Ship Essex.

J. McVICKAR, *Visiter.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 14th, from the following persons, viz:—

John M. Donnelly—G. Carr Grundy, *remit.*—Samuel Cutler—Rev. Moore Bingham, *remit.*—Crawford Livingston—Rev. Palmer Dyer, *remit.*—Rev. John Avery, *remit.*—S. Hall & Son.

Received by the General Protestant Episcopal Sunday School Union—

Rev. W. H. Lewis—L. H. Young, 2—W. F. Walker—Miss A. B. Shaw—A. Kinney—C. B. Stout—Rev. W. Jackson—Rev. R. Salmon.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending June 14th, to the following persons, viz:—

Stimpson & Clapp, Boston, one parcel, via C. S. Francis, N. Y.—Prayer Book and Homily Society of Maryland, one box, per brig Solon—G. Carr Grundy, Baltimore, one box, per brig Solon—Rev. Peter Van Pelt, Philad., one box, per schr. Georgetown—Venerable Archdeacon Wix, St. Johns, Newfoundland, one box and one parcel, per brig Susan.

FEMALE BOARDING SCHOOL,
Newport, Rhode Island.

MISS INGLIS, formerly of Maryland, being about to remove to Newport, proposes to open there on the 1st of July next, a *Private Boarding School for Young Ladies.*

The salubrity of the climate of Newport, and its peculiar advantages as the site of a seminary of this description, are so generally known and acknowledged, that any recommendatory remarks in reference to these points, would be superfluous.

Persons wishing to obtain information relative to the character of the school, the terms of admission, &c., are referred to Rev. Mr. Wheaton, Rev. Mr. Beecher, Rev. Mr. Dunn, William Vernon, Esq., William M. Evans, Esq., *Newport;* Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, John L. Mason, Esq., Mr. Hamilton Murray, *New-York;* Rev. Dr. Henshaw, Rev. Mr. Nevins, Alexander Fridge, Esq., *Baltimore;* Hon. T. Hartley Crawford, *Representative from Pennsylvania.*

New-York, June 4, 1832. 6t.

From the Albany Argus.

EARTH'S VOICES.

"In Reason's ear they all rejoice,
And utter forth a glorious voice."

To him who has an ear for melody,
Who loves earth's natural music, where no harp
Of curious make, by man's device, is framed
To measure sounds by arbitrary laws—
How manifold the minstrelsy that swells
From her voiced instruments—he walks abroad,
And nature is attuned to harmony.
Earth caught her music when the morning stars
Welcomed the stranger to their galaxy;
And ever since, there 's not a thing that lives
But hath an utterance, though inaudible
To him whose ear is wedded to the wire,
And to the viol's smooth voluptuous trills.
The stream that through the untrodden desert flows,
Impregnates with its cadences the air;
The first white snow-drop and the last brown flower
That leans its wither'd cheek on Winter's breast,
Hold eloquent converse with the changing year.

Spring has a joyful tone—
There 's a glad murmur through the forest trees;
And budding boughs, stirr'd by the southern breeze,
As if their Maker's hand were o'er them thrown,
Give forth a voice peculiarly their own.

Summer, a careless song,
When birds pursue their mates upon the wing,
And hold their revels round the shaded spring,
Or, perch'd upon some branch, the whole day long
Echo each other's numbers, clear and strong.

Autumn, too, has a tongue
Of varied melody: oft-times she grieves,
And o'er her faded sheen a requiem weaves;
At whiles her garners with ripe spoils are hung,
And the loud harvest-home is gaily sung.

Stern Winter goes not by
With silent footsteps: there 's a crashing sound
Where the hewn cedar topples to the ground;
And the pure snow, when from the frosty sky
Its flakes come down, yields delicate minstrelsy.

And Childhood's early day—
It is all music: with the blush of light
Its hymn commences; at the shut of night
Only the tune is changed—a gentler lay
Steals from its sleeping lips to heaven away.

And where is he! Oh, where!
Who has not known a mother's voice, and felt
Its power to sway, to move, to soothe, to melt!
And when for those she loves, that voice is prayer,
Angels aloft its supplications bear.

Love breathes a fitful strain
Of broken melody: when love is young,
Like mingled pearls that have not yet been strung,
It hath some rapturous numbers, but 't is pain,
When warbled once, to sing them o'er again.

Pale Sorrow bears a part
In this unceasing concert; and her wail
Is like the mourning of November's gale,
Or as the plaint of the death-stricken hart,
Pierced by the forest ranger's bearded dart.

Religion's anthem swells
From holy lips, unchanged by years or clime,
Still soaring heavenward with a note sublime,
Or whispering inwardly, its utterance tells
Of peace, drawn from salvation's living wells.

Oh, Faith is never dumb!
Hark to the burst of triumph from yon bed—
Her trilling chant—"Death, thou art captive led!
From this low earth, my temporary home,
To take my high reward, I come! I come!"

VIATOR.

SCRIPTURAL ILLUSTRATION.

THE SACRIFICE OF ISAAC.

In the first place, is the strange hypothesis, that the command given to Abraham, together with the events which followed, were nothing more than a sort of emblematical representation of the doctrine of faith in the future Saviour; and not only so, but that Abraham understood all along how the drama was to end! Why, it might just as reasonably be maintained, that military honors and rewards should be assigned to the successful party in a sham fight, the whole issue of which had been regularly arranged before a shot was fired! What is the recompense awarded to the patriarch for his ready obedience? Hear it from the mouth of Him who gave the command: "By myself have I sworn, because thou hast done this thing, and hast not withheld thy son, thy only son, that in blessing I will bless thee; and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand of the seashore, ... and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." And all this awful magnificence of promise for what?—for going through certain emblematical movements and actions, significant of a future event; for taking the young man up to the mount, binding him on the wood, and lifting the knife over his head, with the *previous* assurance that not a hair of it should eventually be touched? Barely to recite such a fancy as this, is effectually to refute it. When the transaction was all over, it may possibly have been revealed to Abraham that it was ordained to prefigure that future sacrifice, by virtue of which his own race was to become eternally illustrious, and to shed blessings unspeakable upon the families of the earth. But to imagine that he was, from the first, in the secret of its bloodless termination, is to reduce the whole to something very like an empty mockery.

Another supposition is, that the instance resembles those in which the Deity is said to *do* that which he merely *permits* to be done, as when he is represented to us as hardening the heart of Pharaoh. To our own apprehensions there is not the faintest analogy between the two cases. How can it be imagined that this was a case of merely permissive providence, when the command is given by the Almighty himself, in a manner as distinct and emphatic as language can possibly express: "Take now thy son, thy only son whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I shall tell thee of?" Who can believe that "Abraham devised, ignorantly, for himself," an injunction which the sacred history puts into the mouth of Jehovah, with such minute and circumstantial direction? But Abraham, we are reminded, had been an idolater, and perhaps, even at that time, was but imperfectly enlightened. He may have imagined that his offering would be acceptable, and the sincerity of his persuasion may have entitled him to the full reward of "heroic and ardent faith." We have yet to learn that the Almighty bestows such distinctions on will-worship of any kind, especially on will-worship of so sanguinary and unnatural a character. If mere delusion is to exalt services like this to the dignity of faith, we are unable to understand why the sacrifices to Moloch were, in after ages, denounced in terms of the direst reprobation. The very utmost that could be expected in the case of Abraham, if he acted under delusion, would be, that the delusion might be pardoned. No heart can surely conceive that it would be recorded among the most stupendous instances of acceptable *obedience* which the world has ever beheld.

Others there are, who conceive that God might account that to be *right* in Abraham, which, in a Christian age, or even in a light less clear than that of Christianity, would be intolerably atrocious. What! the Deity account it *right* for a father *voluntarily* to offer the fruit of his body as a burnt sacrifice? He never accounted idolatry to be right, or even tolerable. He never accounted it right for the Israelites to bow the knee to Baal. He never accounted it right for them even to worship in high places, or in groves, or under green trees. He never conceded these things to his people, "*because of the hardness of their hearts.*" He never endured that the frailties of the flesh should excuse the profanation of his name by the revels and the orgies of superstition. And is it to be believed that He would account it *right* that one who was in frequent intercourse with himself, one who enjoyed the privilege and honor which belongs to a "friend of God," should violate, *without an express injunction*, a law which he himself hath written even on the heart of savages—we might almost add, of the very brutes themselves? It is true that the author does not offer these as conclusive explanations: but he ought to have tossed them to the winds.

In this case, as in many others, the simplest explanation is the best, and indeed the only one. If the readiness of Abraham to immolate his son was *right*, it was right because he had received a positive command to that effect, from the Sovereign of the universe, and for that reason only. If we are asked how the Father of mercies could issue such a command, it becomes us to speak with reverence and caution; for we know not fully the reason for many other agonizing trials, which, even in the common course of his providence, he sees fit to inflict upon his creatures. It could not be *solely* to enlighten the patriarch with an emblematical representation of the great Sacrifice; for this might have been effected by a scene, the issue of which was known to him beforehand, and therefore would involve no trial of his faith, and no violation of his affections. *The mind of the* Lord in this matter, so far as we may conjecture, was to exhibit to the world the triumphant power of the spirit of obedience—to show that faith, like love, may, in its perfection, be stronger than death. Let us suppose a case like this to happen, even at the present day. Let us imagine a parent to receive from heaven, in a manner too clear and irresistible to be possibly mistaken, a positive and express injunction, similar to that which Abraham heard from the mouth of Jehovah. Flesh and heart would plead bitterly against it; but what would be the language of *faith?* Would it not say—"God is the author of all law, and therefore of that law which is engraven in the very soul of every parent. But God is likewise the only wise potentate, with whom alone rests the power of suspending, in the particular emergencies, and for unsearchable ends, the laws which he himself has given. There consequently *must* be some sufficient cause for this terrible bidding, though I may be unable to discern it, and though it makes me almost *choose strangling rather than life.* What then can be left for me but to obey his word?" And if faith should ultimately be victorious over nature in this dreadful struggle, and should brace up the father's resolution to the "bloody business"—where is the mortal tongue that would dare to pronounce that victory unhallowed?

In this simple explanation, there is nothing which compels us to regard the Deity as looking with complacence on human sacrifices; the event in the case of Abraham is abundantly sufficient to relieve us from any such violence to our conceptions of the divine goodness. The object of the whole was to show, that he who believed *against hope*, could likewise, if needful, obey against nature and affection. The result is, that both the faith of Abraham, and the righteousness of God, remain above impeachment. The fine gold, and the fire in which it was tried, both are clear of all suspicion of impurity. The patriarch is exalted as the Father of the Faithful; and Jehovah appears as the same God to whom the altars of Moloch were an abomination.

We feel ourselves unable to quit this subject, without earnestly soliciting the attention of the reader to the thoughts which it called up in the mind of that powerful divine, Dr. Thomas Jackson.

"That," says he, "which the apostle so much commends in the patriarchs, was not so much the quality, or heavenly progeny, as the *strength and valor* of their assent unto God's word and promises, able to command all contrary affections of fear, hope, joy, and love. . . . If we consider the date of Abraham's life, almost expired in itself, but extraordinarily renewed in Isaac, how much more welcome had his own cruel executioner been unto him, than the execution of this commandment. And if some, haply, will reply—God never puts any child of Abraham to such a desperate point of service as this! they must be reminded, that all God's commandments are *mercy and truth;* just and good to the party that undertakes them by lively faith. So sovereign and high a hand hath faith in marshalling and ranking all our affections for God's service, that for an aged father to kill his only child, at faith's designment, becomes an act of mercy in the slayer, and an exercise of pity upon the slain; for good it was to young Isaac to yield up his life in obedience to his father, willing, in obedience to his God, to take it from him. . . . The point of Abraham's supportance in these temptations—whereon all the motions of his will, and other acts of his obedience revolve, as the door upon its hinges, or the heavens upon the poles—was his firm assent unto the article of God's omnipotent power; for the Holy Ghost—assigning the cause *why he that had received the promises should offer up his only-begotten son, of whom it is said, In Isaac shall thy seed be called*—saith, *he considered that* God *was able to raise him up, even from the dead.* His belief was of an object unseen, perhaps unheard of, in the world before; but grounded upon an evidence of the pledge exhibited in Isaac's miraculous birth. We—that refer all that befals us unto natural causes, or contrivance of our own or others' wit, never sensibly feeling the finger of God in the procurement of our good—usually fail in the performance of services conditionally annexed to divine promises. And, albeit we pitch our faith where Abraham did his, yet when the storms of temptation arise, our sensual desires draw it (being destitute of firm ground) after them, as ships in great winds drag their anchors, cast in loose gravel, or stony channels. . . . . Should the practice of some duty, nothing so difficult or distasteful to human affection, but altogether as subordinate to divine power, be enjoined us, by express command from Heaven, we would not directly deny that God were able to effect his will, but question rather whether it were He that called us; or, so persuaded, with those in the Poet, seek a milder interpretation of the oracle:—

———'aut fallax, ait, est solertia nobis;
Aut pia sunt, nullumque nefas oracula suadent.'

Some such image of young Isaac, as Michal made of David, attired in his clothes—or some youngling out of the flock, purposely invested with his name, would, to most aged fathers, have been a sacrifice good enough for their God. . . . Or some doting sire of our own days, though forward to profess as great obedience as Abraham made show of, would have communicated this secret to the tender-hearted mother, and, with her joint voice, would thus have descanted upon the oracle:—'Is God Almighty so unconstant or unkind as to give a jewel, and to take it again? Nay, sure he meant not Isaac, our only son; but, as *Laughter* is his name, so since his birth, he hath been our only joy. Doubtless we have surfeited with mirth and jollity in his presence; and God, it is likely, will speedily take him from us, unless we use his blessings better, and redeem him with some other sacrifice. And what can we offer more acceptable to our God, than the sacrifice of a broken and contrite heart? Let his *picture*, in God's name, burn to ashes, and all our mirth, laughter, and pleasure, perish with it. Let the rest of our wearisome pilgrimage here on earth consume with sorrow and mourning for him, as if he were dead indeed. Though a son and heir we have, in whom we may take as much joy and comfort as any of our neighbors can in theirs, yet we will be as if we had none.' Should God, by his own immediate voice, call such as make most conscience of obedience in hearing his word, to offer a sacrifice that cost them half so dear as Abraham's did, the examination, whether this spirit were from Heaven, would be so scrupulous—so long time would be required for better information of their understandings—that opportunity for doing what was commanded would slide away ere their resolution settled. But whose faith had got the mastery over his carnal affections in other conflicts—as Abraham's, ere this temptation, had done—shall, on the first proposal, know those warnings to be from God, which others distrust, and so relent in the trial; albeit He that made them their souls, exacts the exercise and practice only of their faculties. . . . . The sovereignty of faith, if it be truly Christian, must be absolute and universal, in respect of every habitual desire or affection than can oppose it, though most natural, inbred, or dear to us."—*British Critic—Review of A Familiar Introduction to the Christian Religion.*

PRACTICAL.

CONTENTMENT.

"Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

"So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me.

"Remember them which have the rule over you, who have spoken unto you the word of God."—*Heb.* xiii. 5, 6, 7.

The apostle, after saying a few words on marriage, exhorts us to show our brotherly love, by repressing every feeling of covetousness. If we really love one another, "as God hath loved us," we shall never covet the good things which have fallen to our neighbor's lot, but rather rejoice that he has fewer privations to endure than we have. By our "conversation," is meant, our general "conduct." But let us consider the all-powerful reason which the apostle gives us for being content with such things as we have: "God hath said, I will never leave thee, nor forsake thee;" and if, with the apostle, we can boldly say that God is our helper, we shall never fear what man can do unto us. Let us, therefore, ask ourselves, whether we can truly say that God is our helper? Do we all feel, in the hour of trial, that God is able and willing to save to the uttermost all that come unto him faithfully? Do we always cast all our care upon him, knowing and *feeling* that he careth for us? If we have done so, we shall join with the Psalmist in saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." If we reflect calmly and deliberately on the infinite and unspeakable mercy of God, how much it is beyond any thing we can desire or expect, we shall, I think, soon learn to check every feeling of covetousness, which may arise from seeing our brethren rich in the vain and perishable things of this world.

The apostle then desires us to show our brotherly love toward those "who have the rule over us, who have spoken unto us the word of God."

They who preach unto us God's holy word, "which is able to make us wise unto salvation," should be treated by us with the utmost respect and gratitude: we should remember that "they watch for our souls as they that must give an account, that they may do it with joy;" therefore, let us "receive with meekness the ingrafted word," preached to us by God's holy ministers. The way of salvation through Christ is so plainly and clearly told us, that the poorest among us may understand it. And how shall we escape if we neglect this great salvation? Let us, in meekness and humble faith, receive the offer of salvation through him; and let us pray that we may be enabled to bring forth the fruits of faith, in a holy and obedient life.

"To do good and to communicate forget not, for with such sacrifices God is well pleased;" the apostle continues. Here he tells us how we are to seek to please our heavenly Father; it is by doing good, that is, by doing all the good in our power, on every occasion, not allowing any opportunities to pass unimproved of seeking to promote the glory of our Father, and the good of our fellow-creatures.

Whilst every true Christian will be thus constantly striving to do the will of God, his mind will still be humbled with a sense of his own weakness, insufficiency, and sinfulness, and desire to rest his hopes of salvation on the merits of his Saviour, and not on any thing that he himself can do. This state of humble dependence on divine help, and constant watchfulness in a course of duty, is the preparation in which we ought ever to be found, if we would be accepted by our heavenly Judge, at the last day, as his faithful servants. And in this state we are prepared to partake of the holy Sacrament of the body and blood of Christ with our fellow Christians upon earth, in remembrance of him who so loved us, that he gave himself for us, that all men through him might be saved.

(London) Cottager's Visitor.

EXTRACTS FROM JEREMY TAYLOR.

VALUE OF THE SOUL.

If we consider the price that the Son of God paid for the redemption of a soul, we shall make a better estimate of it than from the weak discourses of our imperfect and unlearned philosophy. Not the spoil of rich provinces, not the estimate of kingdoms, not the price of Cleopatra's draught, nor any thing that was corruptible or perishing; for that which could not one minute retard the term of its own natural dissolution, could not be a price for the redemption of one perishing soul. And if we list but to remember, and then consider, that a miserable, lost, and accursed soul does so infinitely undervalue and disrelish all the goods and riches that this world doats on, that he hath no more gust in them, or pleasure, than the fox hath in eating a turf; that, if he could be imagined to be the lord of ten thousand worlds, he would give them all for any shadow of hope of a possibility of returning to life again; that Dives in hell would have willingly gone an embassy to his father's house, that he might have been quit a little from his flames, and on that condition would have given Lazarus the fee-simple of all his temporal possessions, though he had once denied to relieve him with the superfluities of his table; we shall soon confess that a moment of time is no good exchange for an eternity of duration; and a light unprofitable possession is not to be put in the balance against a soul, which is the glory of the creation—a soul with whom God had made a contract, and contracted excellent relations; it being one of God's appellatives, that he is 'the lover of souls.'

PASSION.

When passion mingles with duty, and is a necessary instrument of serving God, let not passion run its own course, and pass on to liberty, and thence to license and dissolution; but let no more of it be entertained than will just do the work.

For no zeal of duty will warrant a violent passion to prevaricate a duty. I have seen some officers of war who in passion and zeal of their duty, have made no scruple to command a soldier with a dialect of cursing and accents of swearing, and pretended they could not else speak words effective enough, and of sufficient authority: and a man may easily be overtaken in the issues of his government: while his authority serves itself with passion, if he be not curious in his measures, his passion also will serve itself on the authority, and over-rule the ruler.

BLAMING OUR CIRCUMSTANCES.

They are huge follies which go up and down in the mouths and heads of men. 'He that knows not how to dissemble, knows not how to reign;'—'He that will not do as his company does, must go out of the world, and quit all society of men;'—'The place we live in makes us expensive, the state of life I have chosen renders me ambitious, my age makes me angry or lustful, proud or peevish.' These are nothing else but resolutions never to mend as long as we can have excuses for our follies; and until we can cozen ourselves no more. There is no such thing as necessity for a prince to dissemble, or for a servant to lie, or for a friend to flatter, for a civil person and a sociable to be drunk; we cozen ourselves with thinking that the *fault* is so much derivative from others, till the *smart* and the *shame* falls on ourselves, and covers our heads with sorrow. And unless this gap be stopped, and that we build our duty on our own bottoms, as supported with the grace of God, there is no vice but may find a patron,—and no age, or relation, or state of life, but will be an engagement to sin;—and we shall think it necessary to be lustful in our youth, and revengeful in our manhood, and covetous in our old age;—and we shall perceive that every state of men, and every trade and profession, lives on the vices of others, or on their miseries, and therefore they will think it necessary to promote or to wish it. The vintner's retail supports the merchant's trade, and it is a vice that supports the vintner's retail; and if all men were wise and sober persons, we should have fewer beggars, and fewer rich.—It *is necessary that we serve* God, and do our duty, and secure the interest of our souls, and be as careful to preserve our relations to God as to our friend or prince. But if it *can* be necessary for any man, in any condition, to *sin*, it is also necessary for that man to *perish!*

THE MOST DESIRABLE STATE.

The most advantageous situation in which human creatures can be placed, is that in which they are surrounded by superable difficulties.—Where there are no difficulties, there is no stimulus to exertion; where difficulties are insuperable, there is no hope of success. But a due ratio between the impediments opposed to rational progress, and the means of removing them, between natural obstacles and the human faculties, constitutes the maximum of human advantages. It is neither just nor accurate to suppose, that the best prodigality of nature is shown in gifts which are palpable to sight. There is a richer and a dearer beauty, perceptible only to the mind, in her very parsimony; for if she sometimes allows to nations a prosperity attained by greater labor, she makes that prosperity more noble and more secure.—*Chenevitz.*

Boston Recorder.

TRUTH.

The art of Memory is a great desideratum, but nothing will so soon enable one to acquire it as *telling the truth!* Look to it! ye of frail memories, and govern yourselves accordingly.

Boston Statesman.

The writer of the foregoing sentence, perhaps, had reference only to the difficulties which he who tells one lie finds, in always remembering what other lies he must tell, to avoid contradicting himself; but, taken in its most literal sense, it contains some sound philosophy. He who would tell the truth, must look at the subject on which he is to speak in all its bearings, till he knows what the truth is; and this will fix it firmly in his memory. To be in the *habit* of telling the exact truth, one must be in the *habit* of looking at things carefully and patiently, and one result will be, the *habit* of remembering them. This is only one exemplification of the universal law, that a *conscientious regard for the laws of morality improves the intellectual powers.*

Vt. Chronicle.

DEVOTIONAL.

HUMAN WEAKNESS.

God's commands furnish the measure of our weakness, as well as the measure of duty. They are altogether holy and spiritual, we in ourselves altogether carnal, therefore of ourselves we cannot perform one single act of holy obedience. Of course, in proportion as we feel the force of God's requirements, shall we feel the pressure of our own weakness. This drives us to God. He that prays most to God for aid, shows that he best understands what God requires. He acknowledges the claims of heaven; and at the same time confesses that he needs heaven's aid in accomplishing that which is already his duty. Some talk of their weakness, but only as an excuse for their wickedness; such have never felt their real weakness, because they have never felt what God requires. God says, "Turn ye, turn ye;"—so long as we feel not the force of this divine command, we shall perhaps say, "We cannot turn of ourselves, we will sleep on." When the commandment comes, we acknowledge its justice, lament our helplessness, and earnestly exclaim, "O Lord, turn us and we shall be turned." God says, "Make you a new heart and a new spirit:" when the force of this is felt, we shall say, "Create in me a clean heart, O God, and renew a right spirit within me." God says to us, "Pray!" the more fully we feel the weight of this injunction, the more earnestly shall we cry out, "Quicken us, and we will call upon thy name." What a blessed harmony there is between our acknowledging duty in all its strictness, and our feeling that without God we can do nothing. Lord teach us our duty that we may learn our emptiness, and learning this, may be strong in God and in the power of his might. When we are weak, then are we strong; we can do all things through Christ which strengtheneth us.—*Christian Index.*

PRIDE MUST BE HUMBLED.

What a proud thing is poor, little, contemptible man!—and what an awful contest does God carry on with his pride! He rolls his judgments over the world which crush the hopes of mortals, as the falling mountain crushes the moth, or the grasshopper—and yet man is proud. He sends his Son to bleed, and yet man in the pride of his heart turns away from Calvary, and scorns to submit to that Saviour who pleads with his heart's blood. God sends his Almighty Spirit into his bosom, and in his obstinacy and pride he contends for the mastery. But God is not to be thwarted in his purposes: at length the sinner yields, and is at peace with God. And yet how much pride still remains unconquered. "Trust not," says God, "in an arm of flesh; without me ye can do nothing." He believes it not entirely; in many things he must have his own way still. "Look," says God, "to the example of Moses, who spake unadvisedly with his lips; of David, who committed adultery and murder; of Peter, so confident, and yet so weak and wicked as to deny his Lord; of Paul and Barnabas, who contended sharply and sinfully—look, ponder, and learn how weak are the strongest, when I withdraw my aid;" and yet the Christian is often presumptuous and self-confident. In many things he must still have his own way. But God will subdue the proud heart. He afflicts, disappoints, plants thorns in our paths, blasts our fondest hopes, and often pursues this course of discipline for a long series of years. And all this to pull down our pride, empty us of ourselves, and induce us to put our whole trust in God. How obstinate our wills! How inveterate and deep-rooted our self-sufficiency! And yet how merciful is God to continue the contest until we are thoroughly vanquished, and fitted for glory. We sometimes think it hard that God should so often and so severely afflict; but surely that is "sweet affliction" which is designed to chase us from the lurking places of our own selfishness and pride, and compel us to seek entire and perpetual refuge in the arms of everlasting strength.—*Ib.*

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